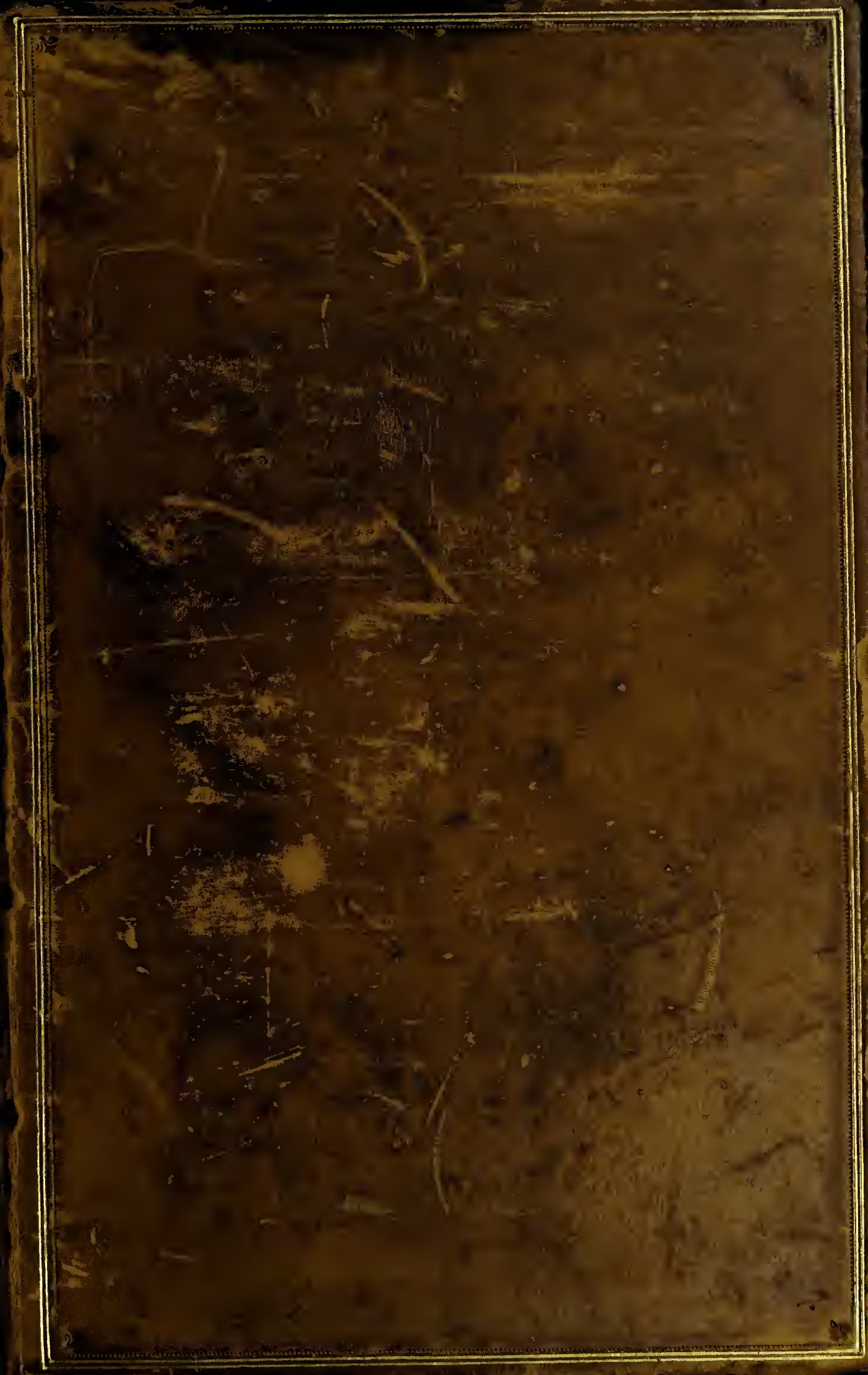

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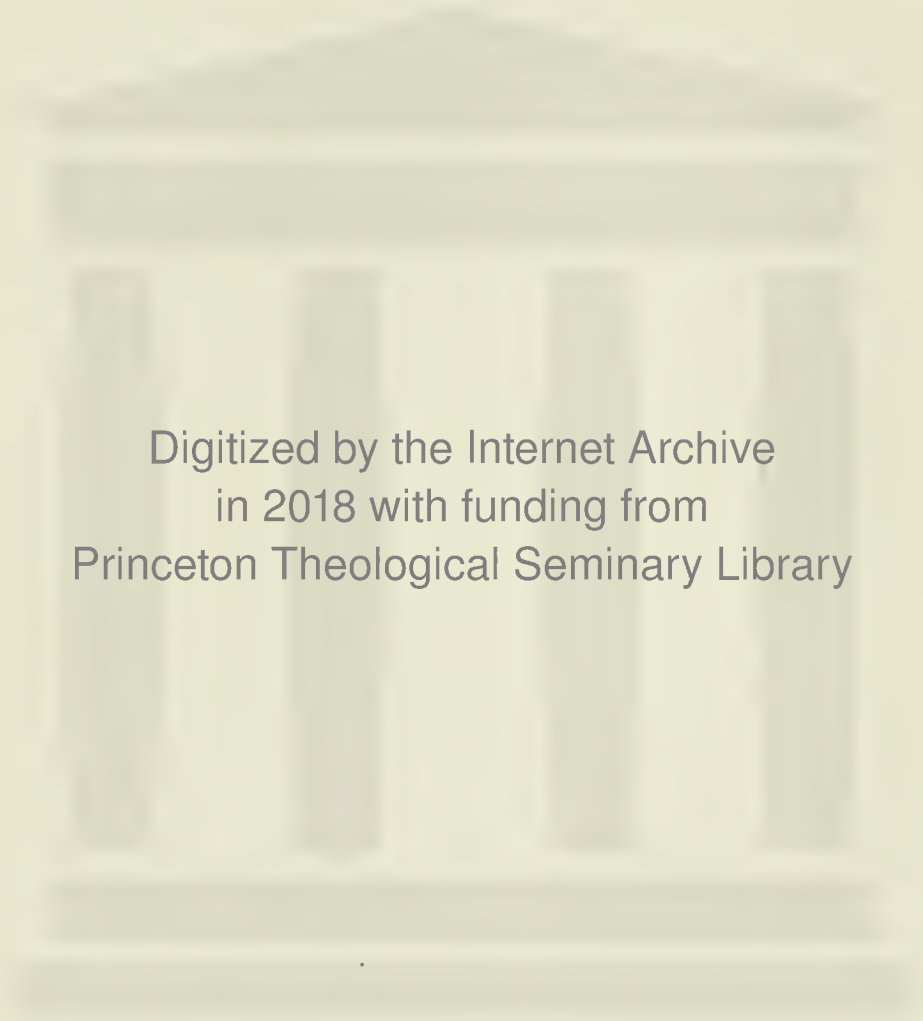

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The Scottish Text Society

VINCENTIUS LIRINENSIS

BY

NINIAN WINZET

CERTAIN TRACTATES

TOGETHER WITH THE

BOOK OF FOUR SCORE THREE QUESTIONS

AND A TRANSLATION OF

VINCENTIUS LIRINENSIS

BY

NINIAN WINZET

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

JAMES KING HEWISON, M.A.

F.S.A. SCOT., MINISTER OF ROTHESAY

VOL. II.

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PHOTO-LITHOGRAPH OF WINZET'S MONUMENT, . . *Frontispiece*

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INTRODUCTION.

THIS second volume of Winzet's works consists of his translation of the 'Commonitorium' of Vincentius Lerinensis, to which are appended Historical Notes and a Glossarial Index explanatory of 'The Certane Tractatis' (vol. i.) and of the 'Commonitorium.'

A further research into the Life of Winzet at Linlithgow, Antwerp, Rome, and Ratisbon, has been repaid by the acquirement of a few fresh facts of material interest, and by the satisfaction of knowing that, as far as possible, every field of information has been carefully gleaned in order to obtain a complete view of the life and influence of a prominent Scotsman in an important epoch.

An inspection of a large mass of documents—proceedings of Bailie Courts, notarial protocols, and other legal instruments dating from the 16th century, lying in the archives of Linlithgow burgh—threw no fresh light upon Winzet's scholastic career in that ancient town.

To recover those works, now lost, which the abbot was credited with writing (*cf.* Introduction, vol. i. pp. lxvi, lxxv), I have personally made search, but without success, in the following extensive foreign libraries: Stadts-Bibliothek and Bibliothèque Plantin, Antwerp; Bibliothèque Royale,

Brussels; St Jacobs Kirche-Bibliothek, and Thurn und Taxis-Palais-Bibliothek, Regensburg; Hof- und Staats-Bibliothek, and Universitäts-Bibliothek (which includes the old Library from Ingolstadt), Munich; Library of St Mark, Venice; Casanatensis, Vittorio Emanuele, Scots College, Barberini, and Vatican Libraries (the latter including Vatican, Ottobonian, Urbanatis, Palatine, Queen of Sweden, and Capponian Collections), Rome; Benedictine Monastery Library, Monte Cassino; Ambrosian Library, Milan; National, Sorbonne, Mazarine, and Ste. Geneviève Libraries, Paris.

The Staats-Bibliothek and the Universitäts-Bibliothek, Munich, respectively contain five and two examples of the 'Flagellum.' The Ambrosian Library, Milan, the Doge's Palace, Venice, and the Barberini Library, each possesses one copy of the same work. The others do not register a single work of Winzet.

With the kind assistance of Mr W. Bliss (of the English Record Office), Rome, I was enabled to procure, from the archives of the Vatican, copies of the scrolls of some interesting letters despatched by Pope Gregory XIII. to German magnates, in favour of the newly appointed Superior of St James's. These are reproduced in the Appendix to this volume (App. I. to V.)

My visit to the romantic seat of the Scots monks at Ratisbon has also furnished me with information, on account of which it is necessary to slightly modify some of the details regarding the existing monument to Winzet described in vol. i., Introd., p. lxxi.

The monument, as represented in the photo-lithograph forming the frontispiece of this volume, appears imbedded in the wall of the south aisle of St Jacobs Kirche, 55 yards

from the High Altar. It is, to all appearances, a slab of composite stucco, red in colour,—it resembles marble,—on which the bust of the abbot is sharply moulded. Winzet's coat-of-arms—a palisaded gate and gateway surmounted by 3 stars, suggestive of his own name, Win-yett—is recorded on it. Lower down also appear the arms of the monastery. The slab measures 6 feet 4 inches by 3 feet 3 inches, and is placed one foot above the floor. It formerly lay on the floor.

Although many of the valuable books of the monastery are still preserved and are in use by the clerical students of the seminary into which the cloisters have been converted, not one written by Winzet appears on the shelves. The 'Ratisbona Religiosa Manuscripta,' giving a full account of the ecclesiastical history of Ratisbon, which Strachan and Ziegelbauer drew from (*cf.* vol. i., Introd., pp. ix, xl, lxxiii, cxi-cxiii), still remain in four volumes; but, as misfortune has it, the very volume relative to Winzet's period of office is amissing.

Many ancient documents, letters, charters, &c., bearing upon the early history of the cloister, are still preserved in the seminary, awaiting some enthusiastic student of Celtic and medieval Church history to catalogue and decipher them. Many of the documents collected by Father Alexander Baillie, in reference to the history of this Scots House, are preserved in the Reichsarchiv, Munich, and some of these are reproduced in the Appendix (App. VI. to XI.), through the kindness of the Rev. Dr Ebner, Stiftsvikar, Alte Kapelle, Regensburg, who also procured copies of others from the Kreisbibliothek, Regensburg (App. XII. and XIII.) Of these not the least interesting is the copy of a letter from King James VI., request-

ing Abbot Ninian to pay to the bearer of the letter, James Suutar, of St Andrews, his sister's estate of "sevin scoir fyfe guidlins," which the abbot held in trust. In one of the halls hangs a much-prized, beautiful, half-length portrait of Queen Mary, with an inscription—"Maria Stuarta Scotorum Regina Morti Occurrens." She is painted in much the same style as is seen in the Morton portrait,—holding in one hand a crucifix as she stands beside a table whereon are placed a crown and sceptre.

I was informed by Dr Bernhard Sepp, Regensburg, a learned student of Scottish history, author of 'Der Rücklass der Unglücklichen Schottenkönigin, Maria Stuart,' and other works referring to Queen Mary, that, according to local tradition, this portrait was a keepsake from the hapless queen to her confessor, Winzet.

To Professor Sepp, the Rev. Dr Ludwigs, Regens im Klerikal-Seminar, and Dr Ebner, Regensburg, who courteously gave me every help in investigating the connection of Winzet with St James's, and have personally seen the photograph of the abbot's monument executed, the thanks of the Society are due.

Complementary details in reference to the settlement of this Scoto-monastic colony are found in Hugo, Graf von Walderdorff's 'Regensburg in seiner Vergangenheit und Gegenwart,' 3d Ed. Ratisbon, Pustet (1880), pp. 166-177, and in Janner's 'Geschichte der Bischöfe von Regensburg,' vols. i., ii., iii., *passim*.

VINCENTIUS LERINENSIS.

As already stated (vol. i. pp. xlv, lxxxii, xciv), Winzet's translation of this treatise, which, according to Gieseler

('Eccl. Hist.,' vol. i. p. 389), "was one of the works most read in the west as a standard book of genuine Catholicism," was published at Antwerp in 1563, immediately after the translator's flight from Scotland. It is not the function of this volume to touch upon any of the controversial subject-matter contained in it.

Of the printer Ægidius Diesthemius, or Gilles Coppens, son of Henry Coppens, who was a native of Diest, and was made a burgess of Antwerp on the 13th September 1549, very little is known, and books from his press are seldom met with.

The editions of Vincentius used in the preparation of the Notes were that of Stephanus Baluzius, Parisiis, 1684: 3d edition; and one, with notes by Costerius, published "Coloniæ, In officina Birckmannica, . . . MDC."

An omission was made in the Introduction to vol. i. in not stating that in this reprint from the original editions of 'The Certane Tractatis,' the hitherto common practice of reproducing the letters ȝ, ȝ and Ȝ of the original typography by the letter z was continued, instead of arbitrarily using the letter y, which is not always equivalent to ȝ. For example, in the Original Edition of 'The Third Tractat,' p. 32, l. 28 (S.T.S., p. 29, l. 30), we find: "quhais day of natiuitie na contre foȝettis induring his lyfetyme,'—a use of the letter ȝ which appears again on p. 34, l. 22 (S.T.S., p. 31, l. 11): "The Prophete Hieremie lamentis that God for the impietie and sinnis had causit the festuall and solennit dayis in Hierusalem to be foȝet &c."

In 'The Last Blast,' O.E., p. 8, l. 4 (S.T.S., p. 43, l. 3), Winzet had occasion to use the letter z in the proper name Eleazar,—"Sa institute Moyses the Bischope Eleaȝarus;"

and it is precisely the same type used in words like *3our*, *3it*, as in the very next page (S.T.S., p. 43, l. 32) it is found in italicised form in "*Mam3eres*" (Heb. מַמְזֵר), and, again, in "*wine3arde*," in the last page (S.T.S., p. 45, l. 10).

An instance of the *y*—which in Winzet's original work usually stands for *th*—being used in the same line with 3 in the word ye, may be seen at vol. i. p. 124, l. 22 (S.T.S.) An illustration of the opposite of this is seen at p. 91, l. 10.

Winzet also used, as was customary, 3 to represent final *is*, as is illustrated at vol. i. p. 5, l. 1, and p. 33, l. 24 (S.T.S.)

Since Winzet very seldom used z with its ordinary signification, a middle course between discarding the antique 3—which standing amid ordinary typography is very trying—and substituting the usual y, which, as shown, was not always identical with 3, was adopted in utilising z to represent 3, ȝ and Z.

With regard to the Appendices in this volume, it may be stated that I have not seen any of the documents in their original forms, nor yet those existing copies of them which have been transcribed for this work. The letters of Pope Gregory XIII. are copied from mere drafts preserved in the Vatican, and the first one, addressed to David Craig, is in a very imperfect condition. The printed letters of Robert Turner have not been without difficulties as well.

J. KING HEWISON.

ROTHESAY, 14*th October* 1890.

APPENDIX TO INTRODUCTION.

I.—Letter of Pope Gregory XIII. to David Craig.

. . . [manca e lacero] . . . Davidi Crayg, professori ordinis Carmelitarum.

Greg. P.P. XIII.

Dilecte fili etc., etc., Cum, sicut exponi nobis nuper fecisti, dilectus filius Ninianus, abbas monasterii S. Jacobi Scotorum Ratisbonen. O.S.B., opera et industria tua in dicto monasterio ad salutem animarum edificandam et divino cultu inservientium numerum augendum, uti tu vero, qui ex regno Scotiæ oriundus, et in presbiteratus ordine constitutus existis, et ab eodem regno, ob tuam in religione catholica instantiam, exulas et idioma germanicum optime calles regularibus institutis ejusdem monasterii te conformare et predicto Niniano Abbati satisfacere desiderens (*sic*).

Quare tam etiam Ninianus quam tu nobis humiliter supplicari fecistis quod vestro desiderio in premissis annuere de benignitate apostolica dignaremur. Nos igitur te a quibusvis excommunicatione etc., censentes hujusmodi supplicationibus inclinati Tibi quod [manca ; lacero]. (13 righe) indultis . . . et monasterii monachi non translati et a principio in dicto monasterio recepti de jure vel consuetudine, aut alias utuntur potiuntur et gaudent uti potiri et gaudere libere et licite valeas apostolica auctoritate tenore presentium concedimus et indulgemus, non obstantibus constitutionibus et ordinationibus apostolicis, ac monasterii et ordinum predictorum juramento, confirmatione apostolica, vel quavis firmitate alia, roboratis statutis et consuetudinibus, privilegiis quoque indultis, et litteris apostolicis, in contrarium quomodolibet concessis, approbatis, et renovatis. Quibus omnibus eorum tenores presentibus pro expressis habentes illis alias in suo robore permansuris hoc vice dumtaxat specialiter et expresse derogamus ceterisque contrariis quibuscunque.

Datum Romæ, apud Sanctum Petrum, et die xxi Martii 1587, anno sexto.—Archivio Vaticano, Greg. XIII., 'Brevium Minuta 33,' 1577, tom. i. fol. 352.

II.—Letter of Gregory XIII. to the King of Hungary.

Charissimo in Christo filio nostro Rodulpho, Hungariæ et Bohemiæ regi illustri in Romanorum imperatorem electo.

(Commendatur Ninianus Vinzetus.)

Gregorius P.P. XIII.

Charissime in Christo fili noster salutem et apostolicam benedictionem. Etsi certo scimus bonos et catholicos viros esse ipsos per sese Tuæ Majestati commendatissimos, tamen cupimus dilectum filium Ninianum, Abbatem monasterii Sancti Jacobi Scotorum Ratisbonæ, nostra etiam erga ipsum charitate commendatiorem esse Majestati Tuæ. Gratissimum nobis facies si, in assequenda possessione hujus Monasterii, quod ei contulimus, inque ejus bonis et fructibus superioris temporis post obitum scilicet ultimi possessoris obtinendis, adeptaque Monasterii aliarumque rerum possessione retinenda, ipsum tuo favore amplectens, neque patieris eum a quoquam vexari aut perturbari. Hoc tum ipsius Niniani causa cupimus tum etiam nostra, ne scilicet literarum apostolicarum executio impediatur. Commendamus igitur hoc negocium Maiestati Tuæ quantum possumus.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus nostri anno sexto.—Arch. Vat., xliv. 23, fol. 359.

III.—Letter of Gregory XIII. to the Duke of Bavaria.

Dilecto filio nobili viro Alberto Duci Bavariæ.

(Idem Argumentum.)

Gregorius P.P. XIII.

Dilecte fili, Nobilis vir, Salutem et apostolicam benedictionem. Commendamus Nobilitati Tuæ quantum possumus dilectum filium Ninianum Vinzetum, quem Monasterii Sancti Jacobi Scotorum Abbatem fecimus. Cupimus ut ei auxilio sis, diligentissimeque eum commendes Senatui et civibus Ratisbonensibus in assequenda et retinenda ipsius Monasterii ejusque rerum possessione et fructibus superioris temporis post obitum scilicet ultimi possessoris obtinendis. Cupimus autem hoc tum ipsius Niniani causa tum etiam nostra. Scis enim nostra interesse ut apostolicis literis obtemperetur; erit hoc nobis gratissimum.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus nostri anno sexto.

IV.—Letter of Gregory XIII. to William, Son of the Duke of Bavaria.

Gulielmo Bavariæ ducis filio eodem exemplo.

V.—Letter of Gregory XIII. to the Bishop of Ratisbon.

Venerabili fratri episcopo Ratisbonensi.

(Idem argumentum.)

Gregorius P.P. XIII.

Venerabilis frater salutem et apostolicam benedictionem. Non putamus dilectum filium Ninianum Vinzetum, quem abbatem Sancti Jacobi Scotorum Ratisbonæ fecimus, indigere nostra apud fraternitatem Tuam commendatione; ipsum enim sua probitate et pietate tibi commendatissimum fore arbitramur. Si quid tamen indiget commendamus eum quantum possumus ut ei auxilio sis in assequenda et retinenda ipsius Monasterii ejusque rerum possessione, inque obtinendis fructibus superioris temporis post obitum scilicet ultimi possessoris, eumque in possessione tuearis, neque patiaris eum a quoquam impediri aut turbari, idque etiam agas cum Senatu et civibus Ratisbonensibus, eumque illis commendes, rogesque eos ut eum sua quoque ope et favore amplectantur; erit hoc Nobis gratissimum.

Datum Romæ, apud Sanctum Petrum, sub annulo Piscatoris, die xvii Julii MDLXXVII. Pontificatus Nostri anno sexto.

VI.—Diploma Rudolphi II. Imperatoris in favorem Scotorum. Anno 1578.

Rudolphus Secundus, divina favente clementia, Electus Rom., Imperator semper Augustus, ac Germaniæ, Hungariæ, Bohemiæ, Dalmatiæ, Croatiæ, Slavoniæ, etc. Rex, Archidux Austriæ, Dux Burgundiæ, Stiriæ, Carinthiæ, Carniolæ et Wirtembergæ, etc., Comes Tirolis, etc., universis et singulis Electoribus, aliisque Principibus Ecclesiasticis et Sæcularibus, Archiepiscopis, Episcopis, Comitibus, Baronibus, ac urbium, civitatum, oppidorum et quorumcunque locorum, ac communitatum Rectoribus, Burgimagistris et Consulibus, ac aliis quibuscunque nostris et Imperii Sacri fidelibus, dilectis, cujuscunque status, conditionis fuerint, salutem, benevolentiam ac gratiam nostram Cæsaream et omne bonum.

Cum Serenissima Princeps Domina Maria, Regina Scotorum, consanguinea et Soror nostra charissima, Oratorem suum, Reverendum,

devotum, sincere nobis dilectum, Ioannem Leslæum, Episcopum Rossensem, certis de rebus ad nos destinavit, inter alia, Serenitatis suæ nomine exposuit ejusdem Prædecessores, inprimis vero Guilielmum, quondam Achaii, Regis Scotiæ, fratrem, post multa a se præclare gesta pio quodam zelo in pluribus Germaniæ locis, Monasteria Ordinis S. Benedicti solis Scotis erexisse, eademque prædiis et agris opimis dotasse simulque sanxisse, ne ullus alius nisi Scotus monachus aut Cœnobiarcha ibidem admitteretur. Secutum inde esse, ut et plerique Germaniæ Principes ejusdem Ordinis Monasteria erexerint, solis Scotis conferenda. Id quod multa a Scotis passim per Germaniam continua successione possessa, vel saltem Scotorum adhuc nomine appellata monasteria abunde testentur. Verum temporis iniquitate factum esse, ut pium hoc institutum paulatim neglectum, ac complura hujusmodi monasteria aliis quam Scotis commissa fuerint. Cum autem hoc tempore multi ex Scotis se offerant, qui tum morum probitate vitæque integritate, tum singulari eruditione præditi, parati sint fundatorum piam voluntatem sustinere omniaque præstare, quæ ad ritus et mores Ecclesiasticos componendos ac juventutis institutionem pertinent, idcirco præscriptus Episcopus Rossensis tam dictæ Serenissimæ Reginæ, quam Nationis Scoticæ nomine, a nobis obnixe petiit, ut privilegiorum a longo tempore Scotis in Germania quæsitorum conservationi, nostro favore et authoritate benigne consulere dignaremur. Cui tam piæ petitioni cum deesse non potuerimus, Dilectiones et Devotiones Vestras, ac Vos benigne clementerque hortamur et requirimus, ut erga præscriptum Episcopum Rossensem hac de re cum Dilectionibus et Devotionibus Vestris, ac Vobis acturum, tam benevolos vos exhibere velitis, ut in iis, quæ ad hujusmodi privilegia tuenda, ac dictos Scotos in pristinam possessionem restituendos spectant, nostram hanc Commendationem sibi haud parum profuisse intelligat; in quo Dilectiones et Devotiones Vestræ ac Vos nobis rem gratam facturi estis, Cæsarea nostra benevolentia et gratia recognoscendam.

Datum in arce Nostra Regia Pragæ, die octava mensis Octobris, Anno Domini Millesimo Quingentesimo septuagesimo octavo, Regnorum nostrorum Romani tertio, Hungarici septimo, et Bohemici quarto.

Ad mandatum Sacræ Cæsareæ Majestatis proprium.

P. Obernburger.

Vidit S. Vieheuser, D. Rudolph. (L. S.)
Collationatum cum Originali concordat.

F. Alexander Baylæus, Abbas.

—Baillie MSS., Reichsarchiv, Munich.

VII.—Reverendissimi Domini Io. Leslæi, Episcopi Rossensis, Serenissimæ Mariæ Scotiæ Reginæ Oratoris (pro restitutione Monasterii S. Egidii Scotorum Nürnbergæ) Petitio, ejusdem Civitatis Senatui exhibita 12. Novembr 1578.

Tanta fuit olim, clarissimi Senatores, Scotorum pietas et doctrina, summusque in promovenda Christiana religione zelus atque studium, simulac juventutis præclaris moribus et disciplinis informandæ desiderium, ut non modo contenti fuerint suis domi, sed etiam vicinis quibusque gentibus Dei verbum prædicare, juventutem instruere, et reliqua, quæ ad hominum mores recte componendos pertinent, sedulo præstare; unde factum est, ut in Germania multi ex Scotis descendentes, et vitæ integritate, plerique etiam fuso proprio sanguine Martyrium passi, religionem disseminaverint atque ita confirmaverint, ut quam plurimi ex illis maximarum urbium in Germania patroni ad hæc usque tempora religiose colantur. Hujus rei testes locupletissimi sunt Episcopi et Beatissimi Martyres, S. S. Bonifatius Moguntiæ, Kilianus Herbipoli, Rumoldus Mechliniæ, Levinus Gandavi, Colomannus Viennæ, Erhardus Ratisbonæ, Adolarius Erfordiæ, Sebaldus Norinbergæ, Confessores quoque et Abbates celeberrimi, S. Gallus apud Helvetios, S. Mammurcus[1] Ratisbonæ, S. Fiacrius in Francia (ut alios ejusmodi innumeros Scotos in illis etiam regionibus prætream), vel Martyres vel Confessores, in quorum honorem quamplurimæ ecclesiæ et monasteria fuere in Germania erecta. Deinde tempore Caroli Magni ab initio inter eundem Carolum Francorum et Achaium, Scotorum Regem, antiquissimo illo (quod hodie etiam durat) fœdere Wilhelmus, Achaii Regis frater, post multa præclara a se gesta, ab ipso Carolo multis terris donatus, cum liberos non haberet, Christum bonorum suorum hæredem et ecclesiam instituit, atque ita monasteria Ordinis S. Benedicti in multis Germaniæ locis solis Scotis erexit, prædiisque opimis atque agris dotavit, sanciens ne ullus alius nisi Scotus Monachus aut Cœnobiarcha ad illa admitteretur. Postea vero Scoti tanta sanctitate et eruditione per totam Germaniam pollebant, ut et ipsi Germaniæ Principes Monasteria ejusdem ordinis solis Scotis conferenda erexerint. Quod autem ita re vera sit multis a Scotis ubique et continua successione per Germaniam Monasteria, vel nostra memoria a nostris possessa, vel Scotorum saltem adhuc nomine appellata abunde testantur. Temporis tamen iniquitate effectum est, ut tam pium ac sanctum principium et aliorum Nobilium institutum neglectum fuerit, pluraque ex his monasteriis aliis quam Scotis commissa. Unde ut Scotorum nationi simulac tam præclaris institutionibus debite ac legitimo ordine consulatur, Io. Leslæus, Episcopus Rossensis, Serenissimæ Scotorum Reginæ Orator, et principis

[1] =Mercherdach (?).

et nationis suæ nomine ac mandato, apud Sacram Cæsaream Majestatem pro privilegiis ejusdem nationis in Germania conservandis ac monasteriorum restitutione egit et supplicavit. Cumque Sacra Cæsarea Majestas supplicationem ab ipso Rossensi oblatam ad consilium detulisset, communi voto decretum est petitionem tanta æquitate niti, ut privilegia a longo tempore Scotis quæsita conserventur, monasteriaque antiquitus ab illis possessa restituantur. Unde Sacra Cæsarea Majestas patentes litteras expediri præcepit, quibus singulis principibus, Archiepiscopis, Episcopis ac Civitatum præfectis et senatoribus mandaretur, ut ipsos Scotos in pristinam ac debitam Monasteriorum possessionem reponerent. Cum autem præter alia Monasteria ipsis Scotis summa et principum et magistratuum benevolentia nunc restituta, unum sit in Vestra Civitate Nurnbergensi, S. Egidii nomine et titulo nuncupatum, quod jam inde per multa sæcula a Scotis juxta Fundatorum piam voluntatem possessum fuerat; de vestra itaque summa humanitate et justitia (quæ apud omnes prædicatur) confisus idem Orator supplicat, ut dignentur Clariss. D. D. Vestræ Scotos viros pios, probos et doctos, in pristinam ac debitam possessionem dicti monasterii S. Egidii reponere, juraque et privilegia illis debita tueri ac conservare, ut ibidem juxta Fundatoris mentem residentes omnem suam operam et industriam ad ecclesiæ Dei utilitatem, et juventutem litteris ac bonis moribus informandam, conferre possint, Deumque Optimum Maximum deprecentur, ut rempublicam Vestram pacatam, quietam ac florentem diu conservet.

Io. Leslæus, Episcopus Rossensis.
Serenissimæ Scotorum Reginæ Orator.

Hæc infrascripta copiæ addidit abbas Alex. Bailaeus :—

Reverendissimus Rossensis a senatu Nurembergensi convivio exceptus etc. hoc etiam responsi retulit; Ut si ulla unquam bona ecclesiastica restitui necessario debeant, tunc inter prima Monasterium illud S. Egidii Scotis pristinis habitatoribus restituetur; exhibitis desuper confectis litteris quæ proh cum multis aliis in Sueco-Waymariana Civitatis hujus Ratisbonensis expugnatione et possessione interierunt (*i.e.*, anno 1632). Hoc satis humano responso a Senatu accepto, Reverendissimus Rossensis, relicto in Aula Cæsarea D. Thoma Guthræo, Scoto Agente, et pro monasterii Viennensis restitutione suo Sollicitatore, in patriam ad Dominam suam Scotiæ reginam rediit.

Præfatus autem Sollicitator post annuam magnis sumptibus in Aula Cæsarea commorationem tale responsum accepit, ut sequitur pag. sequenti.
—Baillie MSS., Reichsarchiv, Munich.

VIII.—Copia Decreti Cæsarei Thomæ Guthræo Scoto exhibiti 1580.

Sacra Cæsarea, ac Hungariæ et Bohemiæ, etc., Regia Majestas Dominus—noster Clementissimus, benigne intellexit ea quæ superiori anno nomine Serenissimæ Principis et Dominæ, Dominæ Mariæ Reginæ Scotorum per Serenitatis suæ Oratorem, Reverendissimum Dominum Ioannem Leslæum, Episcopum Rossensem, ratione monasteriorum nonnullis in locis Germaniæ pro Scotis fundatorum, præsertim vero ac in specie, ratione monasterii Beatæ Mariæ Virginis Viennensis (Scotorum dicti) proposita postulataque fuerunt. Capta igitur super iisdem Informatione necessaria, Majestas sua comperit, quod etsi ab initio jam dictum monasterium pro Scotis præcipue fundatum fuerit, idque ob eam, quæ tum erat, ipsorum pietatem ac vitæ sanctimoniam, postmodum tamen iisdem Scotis de pio isto studio plurimum remittentibus et ad diversam vitæ rationem deflectentibus, sicque fundationis istius causa cessante, ab ipsa etiam fundatione recessum sit. Ac primo quidem a Papa Nicolao quinto tempore quondam Alberti Regis Hungariæ et Archiducis Austriæ ita constitutum fuisse, quod in dictum Cænobium non solum Scotorum, verum etiam aliarum Nationum religiosi, maxime vero Germani recipi possent. Cumque demum Scotiæ nationis religiosi adeo obstinatos se præberent, ut potius quam hujusmodi Reformationi locum dare, ac Germanorum cohabitationem ferre vellent dicto monasterio, ac omni ejus administratione cedere, illaque ad manus Reformatorum a prædicto Nicolao Quinto deputatorum libere resignare maluerint, factum esse, ut iidem Reformatores, resignatione illa acceptata, pertinaces Scotiæ nationis Religiosos Authoritate Apostolica a dicto monasterio ejusque administratione excluserint, quin et a tota ista provincia ac diœcesi excedere jusserint atque relegaverint. Tantum vero abesse, ut ullum ad monasterium illud regressum iisdem Scotis reservaverint, ut etiam non multo post ad Divi quondam Imperatoris Friderici III. instantiam, prælibatus Nicolaus Quintus Summus Pontifex idem monasterium a Scotis ac ejusdem nationis Cænobiorum incorporatione, Visitatione, Superioritate, omnique jurisdictione et potestate prorsus exemerit, atque insuper deputatis ad hoc specialibus Commissariis ejus Provinciæ Diœcæsano sive ordinario, nimirum Episcopo Pataviensi, illud subjecerit, quod demum post Viennensis Episcopatus erectionem, Papa Paulus Secundus ejusdem loci Episcopo subesse voluerit.

Quæ cum ita se habeant ac non modo memoratum monasterium Beatæ Virginis Viennen. unacum ejusdem Prælatis, Religiosis ipsaque natione Germanica, verum etiam jam dicti Ordinarii tanto tempore in pacifica hujusmodi exemptionis possessione fuerint, (ut

interim multa alia quæ ad convellendas Scoticæ nationis prætensiones adduci possent prætereantur) Majestas sua Cæsarea benevole sibi pollicetur, prædictum Dominum Episcopum Rossensem ac ipsam Serenissimam Reginam Scotiæ huic Majestatis suæ Informationi acquieturos, neque sæpe dicti monasterii Viennen. restitutionem ulterius usuros esse, cum eo jam pridem Summorum Pontificum authoritate res deducta sit, ut nulla hujusmodi restitutionem petendi causa idonea possit esse reliqua. Et hæc quidem Cæsarea Majestas eidem Domino Episcopo vel ejusdem hic relicto sollicitatori responderi clementer voluit. De cetero ipsi Domino Episcopo benevolentiam suam Cæsaream benigne deferens. Decretum Pragæ, 7 Aprilis 1580.

V. S. Viheuser D.

L. S. C.

P. Obernburger.

—Baillie MSS., Reichsarchiv, Munich.

IX.—Protestatio Replicatoria D. Thomæ Guthræi, Reverendissimi Rossensis Episcopi Sollicitatoris, contra præfatum Decretum Cæsareum ipsi illico Cæsareæ Majestati exhibita.

Sacratissime Imperator,—

Serenissimæ Scotorum Reginæ Oratoris Reverendissimi D. Io. Leslæi, Episcopi Rossensis, Sollicitator Thomas Gutræus quanta potest animi demissione atque reverentia Sacræ Cæsareæ Majestati Vestræ gratias agit maximas pro Clementissimo decreto, quod ipsi secundum exemplum hic adjunctum Majestatis Vestræ jussu traditum fuit. Quamvis autem illi contigerit jam annui temporis spatium, et longe eo amplius, in exspectando Cæsareæ Majestatis Vestræ responso, cum non mediocri sumptuum factura, consumere, non potest tamen sine ingenti ipsius Serenissimæ Reginæ ac præfati Reverendissimi Episcopi totiusque Scoticæ nationis detrimento, a mandatis Domini sui persequendis atque adeo ab officio suo deterreri. Supplex igitur eandem Majestatem Vestram orat et obsecrat, ut pro sua singulari æquitate et benignitate, et quo melius pleniusque tam supra memorata Serenissima Regina, quam Reverendissimus D. Episcopus de pia et sincera Majestatis Vestræ intentione certior fieri possit. Non solum Papæ Nicolai Quinti Constitutionem, tempore Alberti, Regis Hungariæ, et Archiducis Austriæ, factam, et Scotorum fratrum resignationem, sed etiam Nicolai V. Pontificis Maximi Exemptionem Divo quondam Imperatori, Friderico III. concessam, tum demum Papæ Pauli II. mandatum decernat exhiberi. Ad hæc dignetur Sacra Cæsarea Majestas Clementissime perpendere quorundam fortassis religiosorum olim in monasterio Beatæ Mariæ Virginis Viennens. pertinaciam, aut

minime convenientem vitæ rationem, neque Sanctissimam fundationis causam tollere, neque etiam pio Catholicorum Scotorum gregi, qui Dei Optimi Maximi beneficio e summis calamitatibus emersit et ob veram fidem Christianamque doctrinam inops adhuc exulare cogitur, nec ipsi Serenissimæ Reginæ satis aliunde afflictæ et vexatæ quodvis damnum aut præjudicium afferre potuisse. Denique priscas et optimo jure firmatas prætensiones, non solum ex unius tantummodo partis contra se vix unquam sententiam dicturæ informatione minime convellendas aut labefactandas, sed potius Pontificia Cæsareæque Majestatis Vestræ authoritate fovendas et stabiliendas esse, sicuti prælibata Serenissima Regina et Reverendissimus Episcopus fore sperant, et Majestati Vestræ Cæsareæ diutissimum, felicissimumque imperium cum gloriæ incremento cælitus usque adeo precantur.

Copiæ infrascriptæ addita sunt hæc per abbatem Baylaeum :—

Hac suprascripta replicatione facta dictus D. Gutræus, animadvertens se oleum et operam in Aula perdere, ad Dominum suum Reverendissimum Rossensem Episcopum re infecta liteque sub judice relicta redire statuit, facultatem Reverendo Abbati Niniano rem suam et jus proprium persequendi committens. Qui Abbas commendatitiis Gregorii XIII. Papæ, et aliorum Principum litteris munitus postea Viennam ipse ad prosequendum jus suum se contulit. Commendatitias autem Serenissimi Guilielmi Ducis Bavariæ in hunc finem hic subjicere visum est ; eo quod æquitatem rei perspicue satis ostendant, et Abbatem Ninianum suosque Conventuales non obscure commendent (pag. sequenti scil.)—Baillie MSS., Reichsarchiv, Munich.

X.—Guilielmi Ducis Bauariæ Commendatio Niniani Abbatis Ratisbon. pro recuperatione Monasterii Viennensis ad Rudolphum II. Imperatorem 1583.

Aller Durchleichtigister Grossmechtigister Kayser, Eur Kays. Mayst. sein mein ganz vnderthenig dienst, in aller gehorsamb alle Zeit Zuuor berait, Allergenedigister Lieber Herr vnd Vetter! E. Kay. Mayst. hat sich ohne Zweifel genedigst Zuerinnern, welcher massen bey derselben sich etliche Zeit her der würdig vnd andechtig in Gott mein besonder Lieber, vndt getreuer der abbt Sanct Jacober Closters Zue Schotten genant in Regenspurg, aller diemietigst bemüet, das Schotten-Closter Zue Wien nit allein widerumb Zu seiner Nation Zu bringen, sond(ern) auch mit tauglichen gueten Ordensleuthen Zuuersehen, vnd was sich etwa dabej vor allerlai vnordtnung eingerissen, dasselb in besten standt, vnd würdten Zerichten, Item was derhalber, vnd damit Er der abbt Zum selben genedigisten gueten

Schuez finde, sowoll die Babst. Heyl.[1] selbs, alss die Königin von Schotten an Eur Kay. May.[2] furbüttlich geschriben hat, So sich dann iezt ein fahl mit negstgewestem Praelaten der Schotten Zue Wienn begeben, dabei E. Kay. May. gelegenheit bekhommen, obuermelts abbts diemietigsten suechen vnd bitten, allergenedigist statt Zugeben, vnd dasselb ins werckh Zurichten, hab ich nit vmbgehen sollen, Vorauss auf sein des abbts diemietig ersuechen, vnd mir bewist Wollhalten Eur Kay. May. hiemit gehorsamist Zubitten, Ihne mit Kayserlichen Genaden Zu bedenckhen, vnd Zue gewehren, welches gewislich E. Kay. May. selbs Zu wollgefallen, Auch dem Closter vnd Orden Zue Ehren vnd guetem gelangen würdet. Dann ich mach mir kheinen Zweifel, Er der abbt würde diss orths von Gottsdienst, Schuelen, vnndt dergleichen Clösterlichen wollstandt, was ansehelichs vnd nuezlichs anstellen, alss darzue von Einkhommen, Platz, vnd anderer gelegenheit gueter vortail vor der handt, Dieweil er Zu Regenspurg das arme verödtigte Closter in so kurzer Zeit dermassen herfür gebracht, das nit allein der taglich Gottsdiennst widerumb nach statten angestelt, sonder auch ein solch Schuelwesen, darauss in Kürz ein ansehelich Catholisch Seminarium erwachsen mag, Zuegericht ist. Eur Kay. May. werden sich auch hierdurch bey der Schottischen Nation, deren Gottseelige muehe, vnd wollthatten in vnnsers heiligen Glaubens sachen dem Reich vnd Teutschen Landen von alten Zeiten her nit ybl erspross, in hechsten Rhuem[3] vnd danckh sezen, vnd hierinnen nit abhalten lassen, Was etwa ein Zeit auss gemainer alles geistlichen wesens vnfahl villeicht aucht mehr durch anderer Nationen alss Schottische religiosen alda vngleichs, vnd sträflichs fürgangen sein möge. Vnd Zuedem allem haben Eur Kay. May. nun desto mehr vrsachen, dieweil auss derselb Kayserlichen beuelch Ime abbt das merbemelt Regenspurgische Schottencloster, alss das fürnembst vnd matricarium sowoll des Wiennischen alss aller anderer Schotten-Clöster in Teutschlanden nun mehr inhendig gemacht, vnd durch Ihne, inmassen oben verstanden, auch bey geringem einkhommen sowoll herfür gebracht vnd wider aufgericht worden ist. Eur Kay. May. thue ich hiemit vilermelten abbte, vnd nit weniger mich selbst Zue Kayserlichen gnaden gehorsambests fleiss beuelchen.

Datum In meiner Statt München den 23. July 1583.

Eur Röm Kay. May. Gehorsambister fürst vnd vetter.

Wilhelm Herzog in Bayrn.

—Baillie MSS., Reichsarchiv, Munich.

[1] =päbstliche Heiligkeit. [2] =kaiserliche Majestät.
[3] =Ruhm (glory).

XI.—A Copie of King James the Sixt Letter to Abbot Ninian Winzet. Anno 1587.

Pryour of the conuent and Abbacye of St James at Rĕnsburgh, We greit yow hartly weill. This bearer, James Suutar, indueller in o^{r} (= our) burg of St Androes, being in deliberation to passe towards yow, to acclaime to the guide and geir extending to the sowme of sevin scoir fyve guidlins left by the decease of vmq^{ll} Agnes Suutar, his lawfull Sister, in your hands, apperteaning justlie vnto her and her narrest and lawful aires, has instantlie requested vs of this pñt; whils we hawe thought good to direct vnto yow in the said James his fauours, desiring yow affectuallie, that, in respect the said Agnes hes no airs, begotten of her body, ye wold delieur to the said James as narrest and lawfull air vnto her the said sowme of seeven scoir fyve guidlings without aine impediment or truble to; not doubting bot ye will be moved not onlie be this owre requeist, but also of your owne guid conscience tho doe the premiss. We committ yow to the protection of the Almightie. At Halyrudhous the . . . of marche 1587.

James K.

To the right reuerend father Ninian, Pryour of the Convent of St James at Rĕnsburgh.—Baillie MSS., Reichsarchiv, Munich.

XII.—Statement of Affairs of St James's Monastery in 1584.

Wir Ninianus Abbte des Closters der Schotten zu St. Jacob in Regenspurg ; dessgleichen Wir Johannes Jacobus Prior u. gemeinclich der gantze Cōvent berürrten Closters Sanct Benedicten Ordens, Bekennen hiemit aintrechtigclichen für uns, unser nachkhommen, und thuen kundt menigclichen mit diesem brieff, dass wir cum Ss^{mi} Domini nostri, Domini Gregorii XIII. Pontificis Maximi, Sedisque Apostolicæ Consensu, dessen datum ist, . . . wohlbedechtlich, auch uns mehrers und bessers unsers Closters nutzes willen, aufrichtigclich zu einem steten ewigen immerwehrenden durchgeenden u. unwiderruflichen Khauf gegeben und verkhauft haben, geben u. verkhaufen auch hiemit und in crafft diss briffs, als solcher Khauf vermög der Rechten, auch nach Ordnung und Gebrauch des löblichen Fürstenthumbs Neuburg zum Krefftigisten und bestendigisten geschehen soll, kann u. mag: Wie auch mit besster Form thuen, sollen khönnen u. mögen, dem Durchleuchtigen Hochgebornen Fürsten u. Herrn, Herrn Philipp Ludwigen Pfaltzgraven bey Rhein, Hertzogen in Bairn, Graven zu Veldenz u. Sponheim, unserm genedigen Fürsten u. Herrn, auch seiner fürstlichen gnaden Erben u. Nachkhomen unser u. bemelts Klosters aigene Rent, Zinns, Getraidt, güllt, Reutt u. Güetter, in irer fürstlichen Gnaden Land und Fürstenthumb, zu *Dietldorf*,

Bettenhofen und *Callmünz* gelegen u. gesessen Nemblich einen Hof zu Bettenhofen, darauf jetzo Mathes Silbernagl sitzt, welcher järlichen auf den alten *Hammer* gibt Wisgült 7 Schilling Regensb., Stifftgeld 2 Regensb. u. eine alte Stiffthennen. Mehr ein Hof daselbsten zu *Bettenhofen*, den Jacob Flüerl inn hat, u. järlichen gibt Wisgült 7 Schilling Regensb., Stifftgeld 4 Regensb., 8 junge Hiendl u. eine alte Stiffthennen, an getraidt Waitzen 1 Schaff 4 Metzen, korn 1 Schaff, Gersten 1 Schaff, Habern 1 Schaff u. 4 Metzen, alles gueter Gült u. Calmünzer Mass. Item den Hof zu *Obern Dietldorf*, davon ein yeder Paur jerlichen gibt, 15 Schilling Regensb., Stifftgeld 4 Regensb. dann in der Stifft ein Metzen Habern zu Fuetter Habern, Mehr 4 Kinelaib oder Weihenachtsemel u. 2. Käss darauf, ain Centen Ayr, 8 Käss u. 8 junge-henndl, Item zu *Niderdietldorf* gibt Hanns Oberstetter järlichen vom *Hamer* daselbst 9 Schilling Regensb. Mehr für 2 Güeter vom Hannsen Wager 1 fl., Stifftgeld 6 Regensb. 1 Centen Ayr, 8 Kinelaib oder Semel u. 4 Käss, an Getraid aber Waitzen 1 Schaff, Korn 2 Schaff, Gersten 1 Schaff, Habern 1 Schaff, u. in der Stifft 1 Metzen Habern zu Fuetter habern, alles Calmünzer Mass, Item Mehr gibt Obersteller von einem Güettl, so Hannsen Mayr gehörig u. das *Kugelgüettl* genannt wird, 12 Regensb. Stifftgeld, 1 Regensb. u. ein alte Stiffthennen, Item mehr ein Hof daselbst zu *Niderndietldorff*, der *Ampthoff* genannt, den Andrä Eglseer inhat, jezt aber Mathes Peer besitzt, gibt järlichen Wisgült 8 Schilling Regensb., Stifftgeld 4 Regensb., eine alte hennen, 14 Khess, 10 junge henndl, 1 Centen Ayr, 4 Kinelaib oder Semel, an Getraid aber Waitz 2 Schaff, Korn 2 Schaff, Gersten 1 Schaff, Habern 3 Schaff; Mehr von einem Güetl, so Utz Löffler inne gehabt 1 ß 3 Regensb. Stifftgelt 3 Regenb. Item der Würth zu *Niederndietldorf* Hanns Flierl giebt jerlich von der Tafern 2 ß Regensb. Mehr vom Feldt 3 ß Regensb. Item Fuerhainz zu *Niederdietldorf*, jetzt Thomas Götz gibt Järlich von seinem Hause 27 Regensb. ein alte Stiffthennen. Item Leonhard Fischer, jetz Leonhard Markhstetter zu *Niderdietldorf* gibt Jerlich vom *Vischlehen* auf Liechtmess 9 ß Regensb. auf Jacobi dienstfisch oder dafür 45 Regensb. auch ein Essen Visch, als oft ein Abbt von St Jakob nach *Dietldorf* kommt. Item zu *Callmünz* Wolfgang Schwaiger, jezt Gebhard Haag gibtjerlich von 4 Tagwerk Wismat zu *Aich*, so lehen, 80 Regensb.

Und solche obspecificirte Güeter, mit grund und Boden, allen und jeden Iren Rechten u. Gerechtigkeiten, Nutzungen, Ein- u. zugehörungen, dazu auch alles besuchts und unbesuchts — dazu auch das Wismath zwischen *Kay-* und *Dietldorfer* Hölzern gelegen, die *lang Wisen* genannt, so bei 17 Tagwerk sind u. von den Innhabern auf dem Fall zu lehen empfangen werden, u. also in allen nichts davon ausgenommen, allein den Besitzern u. Inhabern solcher verkaufter Güter Ire darauf hergebrachte u. habende Erbrecht und Gerechtigkeiten, so sie von unsern Vorfadern mit gueten rechtmessigen Schein

und Titul erlangt und hergebracht, für frey, ledig, unverkümert, aigen, darumb Seine fürstliche Genaden uns

2108 fl. 15 kr.

Reinisch in Münz gueter gemainer Landsrechnung zu unsern sichern handen u. ganz völligen gueten Benüegen entrichten u. zollen lassen, die wir auch ferner zu gedacht unsers u. unsers Convents u. Closters Nutz gewendet und angelegt, auch damit andre Güeter nemblich *Hopfengarten* erkhauft haben : Sagen u. geben derwegen unsern gnädigen Fürsten und Herrn dieser Kaufsumma quitt, frey, ledig und los in kraft diess brieffs, etc., etc.

Zur wahren und beständigen Urkund haben wir obbekennte Abbt, Prior und Convent oftgemeldten Closters zu St. Jacob in Regenspurg unser Abbtey und gemeines Convents Insigl für uns, unsre Nachkomen und Closter offentlich an diesem brieff gehangen, darunder wir uns und unsre Nachkomen verbinden, den Innhalt desselben getreulich, stet und vest zu halten und zu vollziehen, der geben ist zu Regenspurg den 26. Januarii, als man zällt nach Christi Geburt 1585 Jar.

Als Siegelzeugen waren 2 Notarien, die sich auch unterschrieben, gegenwärtig nämlich Conradus Judex u. N. Johann Reich.

Nota.—Durch diesen dem Kloster so schädlichen: freylich auch durch mancherley vorgängig widrige Ereignisse veranlassten : Verkauf verlor letzteres an jährlichen Einkünften :

	Schaff.	Metzen.		
Waitzen	4	4		
Korn	5	—		
Gersten	3	—		
Haaber	5	6		
Fische	10 ℔			
Semellaib	16			
Ayer	300			
Alte Hennen	11			
Junge Hennel	26			
Käss	28			
An Geld ist=				
Regensb. ₫ 148			4	28
Schilling Reg. ₫ 63			63	—
			8 ℔ 3 ß	28 ₫

An Wismat 17 Tagwerke. welches nach mittern Anschlag eine jährliche Einnalnne von 360 fl. abwirft.

Nota II.—Dass Herr Abbt Ninian sein Versprechen, um obige Summe ein andres Gut anzukaufen, gehalten habe, erhellt aus einer Originalquittung dd. 10. Oktober 1583 über 100 fl., so der Junker H.

Hanns Sambssham von Sporenberg der Zeit zu *Hopfengarten* plebis *Wenzenbach*, dem Kloster St Jacob ertheilte, als ihm Herr Abbt Ninian sein eigenes Gut zu *Hopfengarten* um 2000 fl. aberkauft, u. Herr Jacob Prior in absentia dñi abbatis Niniani demselben die erste Frist mit 100 fl. erlegt hatte ; die stipulirte Kaufssumme wurde in Fristen in den Jahren 1583, 1584, 1585, 1586, und 1587 gänzlich abgetragen.—MS., Kreisbibliothek, Regensburg.

[In the above account ℔ stands for pounds ; ß for shillings ; ₰ for denars (pfennigs) ; fl. for florins ; kr. for kreuzers.—Ed.]

XIII.—Statement of Affairs of St James's Monastery in 1589.

Nos Ninianus abbas, et F. Joannes Jacobus Albus Prior, necnon et totus Conventus ibidem notum facimus cunctis et singulis præsentes conspecturis et lecturis literas,—Nos ob certam et evidentem nostri Monasterii necessitatem, et ob ejusdem etiam maius emolumentum, ac ad alia nobis magis commoda, prædia et hoffmarcas *Hopfengarten* et *Hofreut* in Ducatu Bavariæ coemenda, Illustrissimo Principi ac Domino, Domino Philippo Ludovico, Comiti Palatino Rheni, Bavariæ Duci, et Comiti Veldentiæ et Sponhemii, Domino nostro gratiosissimo *nostras sylvas, item agros et annuos reditus in Dietldorf, Pettenhoven et Calminz* in Suæ Celmi. Ducatu Neoburgensi sita et præstanda, consentiente ad hoc summo Pontifice Gregorio XIII. pro certa Summa pecuniæ, de qua inter Suam Celsitudinem et nos pactum et conventum, prout Instrumenta Venditionis de super confecta dd. 10. Julii 1584 et 26. Jan. 1585 latius demonstrant, vendidisse suæ Celni. horum omnium possessionem effectualiter et plene tradidisse. Verum cum diploma Pontificii Consensus, prout a nobis promissum et conventum erat, partim ob prænominati Pontificis Gregorii XIII. intervenientem mortem, partim ob dotarii Pontificii crebras infirmitates, partim denique ob alia incidentia impedimenta, tam cito in Curia Romana expediri et obtineri non potuerit, quam nostri Monasterii necessitates, et Creditorum nostrorum, quibus fidem nostram obstrinxeramus, molesta importunitas, postulabant, et hoc etiam præfatus Illmus. Princeps ratione pacti et Conventionis initæ, de Summa precii quingentos florenos, usque dum promissum diploma impetrati Pontificii Consensus Suæ Celni. exhiberetur, pro maiori securitate reservaret, eamque Summam S. C. usque ad exhibitiones et traditionem prædicti Diplomatis ipso iure retinere potuisset; tamen S. Cels. preces nostras submissas ex singulari gratia tum etiam ad intercessionem et interpositam pro diplomate illo brevi obtinendo fidem Agnati S. Cels. Illmi. Bavariæ Ducis, Guilielmi, Dñi. nostri gratiossissimi, iussit et curavit per S. Celsnis. officiales Longifeldianos præfatam Summam residuam quingentorum florenorum annumerari, et ita integram Summam totius precii exolvi, prout etiam nobis *in-*

tegrum precium conventum ita totaliter ad nostrum beneplacitum et Summam Satisfactionem exolutum.

Nos itaque prædicti Abbas, Prior et totus Conventus agnoscentes singularem gratiam et magnum beneficium a sæpe nominato Ill^mo. Principe nobis hac in parte collatum, his nostris præsentibus literis bona fide pollicemur, et promittimus, nos non obstante totali evolutione integri precii, promissum istud diploma Pontificii Consensus S. Cel^ni. intra spacium unius anni ad summum exhibituros et ad manus trad ituros. Ac pro huius rei maiori certitudine et assecuratione S. Cels. omnia nostra bona et iura intra S. Cels. terminos Palatinatus et Jurisdictione sita et existentia, tam mobilia quam immobilia, præsentia quam futura, hisce præsentibus literis oppignoramus et hypothecamus, tali conditione et licentia, ut si intra constitutum tempus annum prædictum diploma Pontificii Consensus a nobis non fuerit S. Cel^mi. oblatum et traditum, eo modo et forma, ad pactum et a nobis promissu est, S. Cels. liberum potestatem et facultatem habent, omnia prædicta nostra bona et iura in S. Cels. territorio existentia propria authoritate absque indiciali processu capere, arrestare, et detinere tam diu quoad promissa fidos a nobis vicissim integraliter evoluta fuerit : eo tamen diplomate Suæ Celsit^ni. tradito, oppignoratio et hypotheca ista bonorum et iurium nostrorum in Palatinatu solvatur et liberetur, et præsens nostra ista obligatio, et alia prius a nobis data nobis reddatur. Ad hæc fideliter et sincere servanda, Nos fidemque nostram obstringimus quam fidelissime. In cuius rei testimonium his literis obligatoriis Sigilla monasterii nostri abbatiale nimirum et conventuale sunt adpensa. Actũ in nostro Monasterio, antedicto die 22. mensis Junii, anno Dñi. 1589.

⁂ Sigilla deperdita sunt.

—MS., Kreisbibliothek, Regensburg.

XIV.—Robertvs Tvrnervs Niniano Vinzeto Abbati S. Jacobi Ratisbonæ. Ratisponam. LXXIII.

Die Jouis vix remota fuit prãdii mensa, cum hospita nuntiat adesse qui me quæreret. Rogo quis homo sit. Excessit illa, vt intelligas, cautã esse mulierem ac fictam penè ad malitiã frendere eum ac more meo frangere verba Germanica tàm artificiosè, vt debeat esse Anglus, aut oporteat esse aliquem, qui Anglum ementiatur peregregie. Sentio esse aculeum in me; delectat tamen aculeus, vt à muliere peringeniosè iactus in meam eloquentiam Germanicam. Video mulierem, curro ad ostium, video Christophorum. Quærin? Prehenso manum, ac, quasihoc nimis esset peruagatum ad amoris magni magnam significationem, irruo in gremium, ad illud tritum. Saten saluæ? Vix responderat saluas, cum quæram de te, de Patre, Jacobo Vito. Tacet. Vrgeo de te.

Interposita mora tanto mussitat te valere. De Jacobo non exprimo vocem, sed lachrymas, easq. tam vbertim fluentes, vt mirarer in viro puerum. Rogo quid rei sit, quid iniuriarũ, quid doloris, quid lachrymarũ, conantis loqui voce aliquando interciderunt media, aliquando obruerunt totam lachrymæ, vt nihil penitus eliciam. Putabã primo fuisse lachrymas doloris, intelligo tandem esse lachrymas amoris. Nam postquam mulcendo, perstringendo composueram hominem, ac, in gyrum, quasi quendam rationis duxeram, infert te ita deuinxisse Jacobum, ita amasse, vt vitæ apud vos tam suaviter actæ memoria eliciat lachrymas. Nouũ sane hoc est in Benedictinis vostræ ætatis, sed non nouum in Ninianis ac Jacobis, sic amare, sic deuincire, vt qui amantur deuinciuntur, non satis se putent gratos, nisi recordantes fleuerint largius, quam deceat non dico viros sed ipsas mulierculas. Etsi laudo facile has lachrymas, vt grati pias, tamẽ reprehendissem vt viri ineptas, nisi sensissem in illo amato, deuincto, me amatum fuisse ac deuinctum. Largior ergo has amori, ac cum verba mea nihil habeant neruorum ad agendas gratias pro re tanta, sino illius lachrymas obire gratiarum agendarum piam functionem. Quid narro de agendis gratiis? Sentietis me si non in referendis gratiis, bene opimum certè in habendis sincerè gratum. Hoc nostrum fuit, illud vestrum est, monachos esse moratos, suaues, pios, addictos religioni, ac disciplina ita astrictos, vt optarem sanè omnes Benedictinos ad vestram normam sanctos per sanctum Ninianum ac reliquos Scotiæ Diuos hanc nobis famam, ac religionis gloriam conseruate integram à labe,—nam magna est, mira est, antiqua est quid? Quod hac ætate? Dico plane ac prædico, me venturum breui vt præsentibus gratuler vobis hanc gloriam famæ, pietatis, religionis, quod, si quis me excluserit Anglum, contendam sacramento me Scotum esse. Ad id nisi satis fuerit, me cooptatum fuisse à Reuerendissimo Rossensi, vixisse cum Scotis familiarius vbeq. quàm cum Anglis, Reginam obseruare Scotam, amicos colere vbiq. Scotos, adferam illa grauiora,—cognomen me habere Scoti, auum Scotum. Nam Turnerorum gens non fuit fortasse potius ex Angliæ Deuonia, quam ex Sanctandrepoli Scotiæ, cum Turneros ante quinquaginta annos non viderit Deuonia, viderit Sanctandrepolis à memoria Fergusis. Sed non premam acrius cum sperem me habiturum te disceptatorem caussæ meæ planè æquum; nam facilem non cupio in re tàm clara ac justa. Vale. Monachii.

XV.—Robertvs Tvrnervs Niniano Vinzeto, S.P.D. LXXIV.

Et si nihil sit quod cupiam minus quàm te tangi leuiter, tamen gaudeo hoc tempore te angi grauiter, nam quod amor non potuit, id angor extorsit, vt scribas, ac ad eum scribas, qui literas tuas amat in te, seu potius te in literis. Nosti amorem suauẽ, sed in suauitate im-

portunum; nosti amorem sedulum, sed in sedulitate impudentem. Quare si scripserim suauiter, suauitas hæc fuit importuna, vt elicerem tuas literas; si scripserim sedulò, sedulitas fuit impudens, vt viderem tuum amorem vna charta quasi Syngrapha consignatum. Scripsisti, id est, amorem in me tuum ostendisti esse constantem. Rescribo, id est, ostendo me omni contentione dimicaturum, vt amorem tuum vel officio æquem, vel constantia vincam. Quare vt dolorem, quem inussu tibi proximè tacendo, iam totum abstergam scribendo, audi, incipio. Sed non incipio, nisi audias & diligenter seria, & amicè nostra. In Anglia Patres e societate Jesu mira præstiterunt. Nullus, cùm fueram ego Leodii, captus fuit: ac tam frequens populus sequebatur illorum conciones, vt frequentia indicaret rem. Nunc quatuordecim dicuntur capti, & in reliquis Campianus. Spero falsum esse. Nam Campianus oraculum fuit Angliæ, ac adeò miraculum nosti hominem, si latinè fuerit, Anglicè fuit Demosthenes. Literas tuas Cancellario dedi ad Ducem: premebam de responso: promisit se facturum officium. Pater Oliueris, qui res societatis in his partibus procurat, Monachii iam est. Vale. Monachii.

XVI.—Robertvs Tvrnerus Niniano Vinzeto, S.P.D. LXXV.

De memoria sui conseruata habet gratias, easq. immortales gratias Turnero? immortales de memoria sui? perpusillum hoc est. Cur non etiam adiecerat illam vocem, diuinas? cur non hanc formulam, amplissimis verbis? ad summam multa desunt, si omnia quis velit exigere ad aulæ normam, quanquam aulæ non fecissem mentionem. Abbati sacerdos, nisi Abbas aulæ quandam vmbram effinxisset in suis literis tam ridiculam vt gratias agat sacerdoti, quòd colat Abbatem; clienti, quòd obseruet patronum. Noui quem laudo, qui laudo Ninianum; noui cur amo, qui amo Vinzetum, illum tam officiosum hominem Turnero, hunc tàm vtilẽ Abbatem ecclesiæ, ut nisi laudem summè, amem sincerè, planè sim dignus, qui & stultitiæ & rusticitatis notis sempiternis inurar. Quare omittas posthac gratias quoties ad me? Nisi fortasse velis agere gratias, quod ostendo me gratum, vt experiaris an futurus sim in illis reiiciendis tàm prudens, quàm essem in recipiendis impudens, quanquam hoc certè est vocare in controuersiam illum animum, qui tàm sincerus est, vt in tuis rebus nisi ardeat, frigeat: si frigeat, pereat. Quare cũ sit, vt in ardore quodã animi mei vita, sic in frigore mors, patiaris hunc meum ignem inclusum, facto, verbo, quacunq. ratione exire, neq. eum coneris agendarum gratiarum ceremonia, vel tanquam aqua extinguere? Sed hæ amoris notæ placent, quia irrident. Vale.—Turner, Epistolæ, pp. 221-225. Col. 1615.

XVII.—Robertvs Tvrnervs Reverendissimo et Doctissimo Niniano Vinceto Patrono salutem. CLVI.

Ipsa oportunitas non potuit quicquam oportunius, quam hic vester quem vocatis puerum, puerum sanè aureolum, & mihi Junonium partum. Nam dùm scribo ad Rossensem, & queror me vel contemptum, vel præteritum, eccum puerum hunc! Quæ querelæ iniustæ intercedit tribunus, iubetq. mediam me vocem interprimere, vindicandam exilio, vel iniustam de re falsa, vel impiam contra hunc Consulem, qui toties conatur nobis rem Romanam in Britannia restituere. Quare quicquid volebam despuere conuitii in Reverendissimum Rossensem de literis nõ scriptis, illud ego iure trãsfero in te de literis perditis. Fuit quidẽ dulce Rossensẽ ad me scripsisse. Dulce? immò graue. Nã quo vberiorem capio semper voluptatem ex literis patroni, Opt. Max. eò acrior doloris morsus, caruisse me hac iã voluptatis vsura vestra negligẽtia. Dolerẽ infœlicitatem meam, nisi ipsæ literæ Patroni mei essent infœliciores. Equitant Parisiis Monachium, Monachio nauigant Constantiam, Constantia vehuntur Ratisbonam. Bis tu verbis errorem literarum describis. Mirum sanè, in equo, in naui, in curru, post gyrum anni, via impeditissima à milite, eas millies non periisse. Quid tandem? ad miseriam summam, in portu pereunt. At latent in libris probè seruatæ. Quàm probè? latent, at seruatæ. Maior profectò earum miseria, seruatas periisse. Bilis, vbies? Accusaris ab aliis, nimis acriter mordere, siue in literis, siue in conuiuio exerta. Sic accusata, malè bilis, cur nunc langues? digna sanè iniuria, in quam infigas aculeum. Quis credat de bile mea? nam cùm omnis bilis malè audiat, quia bilis: tamen mea bilis habet nescio quam laudem, quia pungit iudicio. Nam quemadmodum parata expedit atque incurrit in fungos illos hominum, qui in aula, nosti qua, dum conabantur perdere, seruarunt: sic patronos & bonæ notæ Patres, cauet diligenter, ne leui quidem digitulo, violet, quare frustra rogatis, vt largiar vobis hanc negligentiam. Nam incidistis in bonam bilem, quæ id habet iudicii, vt malit non esse bilis, quam mala contra bonos. Venia ergò esto huic vestræ culpæ, sed cum conditione, vt si quid ego peccaro in vos, vestram bilem acuatis ad hanc iudicii mei cotem. Vide, sis in mea bile, quam nihil bilis! vult irasci, ne videatur lædere extra iocum. Historia, de qua tàm anxiò quæritis, penè exierat in fabulam. Nam cùm eius multò maximam partem coniecissem in cistam, quam ego ex mora putaram periisse; tamen ita vrsi, scripsi, frendui apud eum, cui committebam cistam Pariseis, vt iam tandem ante sex primũ septimanas receperim cistam, & partem historiæ, quæ ibi erat. Quàm propè historia exiuerat in fabulam, narrarem lepidè, vt gaudeatis mecum fabulam rediisse ad historiam, in prima parte, quam apud me habui, laboraui, sed tàm frigidè post mortèm Reginæ, vt nunquam hanc manum aut oculum admouerim sine lachrymis. Tamen

expressi ex chartis illis historiam cædis Darleanæ totam tam planè & plenè, vt mihi nunquam magis satisfecerim edidissem his nundinis, nisi vtraq. Typographia Ingolstadiana fuisset impeditissima, quà à Bellarmino, quà à Naso; nisi exeat his nundinis id quod promittit Reuerendissimus Rossensis, hic partus meus videbit lucem, summum post mensem. Reliqua pars apud me iacet intacta. Nam Reginam & animum mihi eadem securis perdidit quid consilij? est res disiecta, longa, operosa, quid consilij? Manũ promisistis. Manũ? Frustrà vix tres manus suffecerint. Tamẽ conabor, vt placeã illi, cui vellem probari, vult meũ stilũ, cur vult non scio causam, id tantũ pertinaciter vult. Vrsit. Recepi, conabor, eò maiori animo, quo fœliciori vestræ manus subsidio. De duplici monachali portione gratus sum. Certè si cõditio hæc mea non esset, tantum abesset, vt portionem hanc reiicerem, vt vellem apud vos miserrimè seruire medium annum, nõ de hac solum re, sed de alia, quam celo, honoris mei causa. Tamen hoc paschate videro, an possim surtim apud vos ponere duos tantum dies, vt in medium consulatur, deest hic, qui me iacentem excitet, currentem incitet. Si aut iacens starem, aut stãs currerem semper, extruerem mihi immortalitatis trophæum. Ita scribo cum inuidia magnorum. Id signi, me placere, quod displiceo. Nam inuidia huius genii est, vt plurima vbi placeant, ibi aliqua semper rodat, quasi displiceant. Si non esset torpor ille, quem mihi vel inseuit natura, vel consuetudo insculpsit, volumẽ certè possem intra mensem. Ita mihi omnia è mediis digitis effluunt, non fluunt tantum, quoties aggredior ad stylum; sed nunquam aggredior; nisi sint, qui cubitum lateri adhibeant, Lœsli & Winzeti, dii hominum. De nepote vestro doleo, iter cum ingressum sine meis literis si sciuissem prius rem, nexuissetis fortasse & aut vos huius mentis, aut ille itineris huius filum multò fœlicius, meo consilio. Sed frustrà optamus & consulimus post Saguntum captum. Apud vos sunt interrogationes Haii administros Scotos, lingua Scotica, si huius libelli mihi faciatis copiam, in vnum mensem, agnoscam Reuerendissimam V. D. (quod scribitis) sincerè in me animatam valde librum cupio. Vt amor reddatur amori, promitto vobis vsum cuiuscumque mei libri Anglici. Habeo multos & in hoc genere bene bonos. Expecto à vobis literas, & cum literis libellum istum. De Scotia nihil boni? ex Anglia nihil noui? Putabam ex ouo hac hyeme posito exiturum æstate aut gallum aut Basilicum, spero illum rimeo hunc speremne probabilius, an timeam, à vobis expecto.—Turner, 'Epistolæ,' pp. 363-367, Col. 1615.

VINCENTIVS

Lirinenſis of the natioun of Gallis, for the antiquitie and veritie of the catholik fayth, aganis ye prophane nouationis of al hæreſeis,

A richt goldin buke writtin in Latin about .xi. C. zeris paſſit, and neulie tranſlatit in Scottis be Niniane Winzet a catholik Preiſt:

Vt ædificentur muri Ieruſalem. Pſal. 50.

ANTVERPIAE
Ex officina Ægidij Dieſt,
1. Decemb. 1563
Cum Gratia & Priuilegio.

VINCENTIVS LIRINENSIS

OF THE

NATIOUN OF GALLIS

FOR THE

ANTIQUITIE AND VERITIE OF THE CATHOLIK FAYTH

AGANIS THE PROPHANE NOUATIONIS OF AL HÆRESEIS

A RICHT GOLDIN BUKE WRITTIN IN LATIN ABOUT
XI.C. ZERIS PASSIT, AND NEULIE
TRANSLATIT IN SCOTTIS

BE NINIANE WINZET A CATHOLIK PREIST

Vt ædificentur muri Ierusale
Psal. 50

ANTVERPIÆ
EX OFFICINA ÆGIDIJ DIEST
I DECEMB. 1563
CUM GRATIA ET PRIUILEGIO

TO[1] THE MAIST CATHOLIK, NOBLE, AND GRATIOUS SOUERANE, MARIE QUENE OF SCOTTIS, &c.

Niniane VVinzet, a Catholik Preist, and hir Grace's *humble subiect, wishis grace frome God our Father, constance in the trew catholik religioun in Christe our Saluiour, throw the gouernance of the Haly Gaist. Amen.*

AMANGIS the mony comfortable exemplis of the haly Scriptuir, maist excellent SOVERANE, the notable historie of the wailzeant cheiftane of God and wpbigare of the wallis of Ierusalem, Nehemias, in this tribulous and maist da*n*gerous[2] tyme of schisme and dissensioun, apperis weray mete to be doung in the eris of al faythful catholik, quhasoeuir preisis to haif ony godly quietnes in vnitie and peace within our new Ierusalem, the citie of God, Christis haly Kirk. 2. Esd. 1. 2. &c. vnto the end.

Forsamekle as Nehemias, being presoner (albeit gentlie intertineit) in a strange countrey, fra he wes aduertisit of the destructioun of the wallis of Ierusalem, sat doun, weipit, and murnit mony days, fastit also and prayt for remissioun of his sinnis, of the sinnis of Israel, and of his forefatheris, quharethr*o*w[3] he and his cumpanie war be God iustlie sufferit to be led and haldin in captiuitie amangis infidelis, and the haly citie to be se ouirthrawin. And this he dois hoiping in the suete promise of God

[1] O.E. p. A ii. [2] O.E. dagerous. [3] O.E. quharethrw.

maid to the faythful peple conuertit to him in al thare hert. Be the quhilk meanis he apperis weil to hef bene recouncelit vnto his fauour.

Quhilkis being done, fra he had obtenit ony tolerance and opportunitie, makis he to without delay, be sik pouer as he micht, in a meruolous fortitude of fayth, without respect of the micht, contempt, or lichtliing, writtingis, boist, or craft of his potent aduersar Sanabalath and wtheris his enimeis, without respect of the murmuring and penuritie amangis his peple; nocht[1] regairding the terrouris spokin to him be fals prophetis; nocht regairding that his priuat counsel wes reuelit to enimeis be his awin natiue familiaris; nocht, finalie, that the principalis of the peple, put nocht thair craigis in zok to the werk of the Lord: and sa in a gret stoutnes of spirit biggis he wp in a schort space, contrare al manis expectatioun, al the braid wallis of Ierusalem afore destroyt, renewis, and strenthis the portis thairof, settis furth the law of God syncerlie to the peple: and sa furth, quhilk al war lang to reherse.

Bot zit naways fuleschlie attemptis he thir thingis, bot in al aduentuir airmis he his folkis with habirione, suord, speir, bow, and targe; that in the tyme of thare labour thai hald the speir reddy in the ane hand aganis the force of enimeis, and biggit wp the wallis of Godis Citie with the wther hand.

Bot to expres, Madame, vnto zour *Grace* my porpose conforme to this mater, in few wordis: The wallis of our Ierusalem præfigurit be the wther, I hald to be vnitie amangis our selfis, in the treu Catholik religioun, seruing God thairin treulie in feir and luue, euery man walking in a cumlie ordour according to his vocatioun.

Gif this vnitie micht be conquest amangis al the professouris of the blissit name of our Lord Iesus, I think that our new citie of Ierusalem suld be sa strang an

[1] O.E. p. A iii.

hald, that al the enimeis thairof (as ar infidelis, hæretikis, and schismatikis) suld nocht mak thame be force and plane violente to sact it, or onyways subdew it. And zit, gif the trew citienaris thairof (that is, the faythful Catholikis, quha allane may clame ony hæretage in new Ierusalem) war recouncelit vnto our hie Empriour and Prince of our Citie, the Lord of Sabaoth, be sik meanis as we scheu Nehemias to hef bene,—thai war na dout—bot sik stoutnes of spirit with Nehemias we suld resaue, and sik terrouris and draidour suld be amangis our aduersaris, that our wallis suld be biggit incontinent in dispyte of Sathan and of al his ministeris.

Bot[1] be ressoun that grete controuersie is, in sindry wechty pointis quharein we suld be recouncelit to him,—the wickit (as the wyseman wryttis) esteming the wir- Eccl. 1. scheping of God to be abominatioun, and crying in word to turn to God, and to big wp the wallis of Ierusalem, quhais labour zit is nocht ellis, bot to draw fra God, to diuyde his peple fra Godly vnitie, and, finalie, to schuil doun thir wallis to the ground,—necessare it is heirfor to be also assuirit of the trewth of that controuersie. And, albeit I can nocht think me to hef wrocht sik pennance, for thai thingis confessit be al man to be sin, as did Nehemias, zit for twa causeis I hoip to be admittit ane of Godis airmie, amangis wtheris Catholikis to this werk. First, for His awin Names saik, quhilk, throw the trible of the Catholikis in sum partis at this præsent, is pollutit amangis our aduersaris, as it wes sumtyme be the sub- Ezech. 36. iectioun of the Israelitis amangis the Gentilis. And secundlie, because we hait with the Kirk of Ephesus, Apoc. 2. zea, and with God himself, the Father of peace, the doingis of the Nicolaitis of al forgearis and manteaneris[2] of schisme and errour. And thairfor, Madame, sen I intend, be Godis grace, al my ingyne, wit, and pouer, to be a faythful souldiour to this wailzeant cheiftane of

[1] O.E. p. A iiij. [2] O.E. manteameris.

God, Nehemias, in the wpbigging of thir haly wallis, and zit is in that penuritie that I may nocht furnise to this excellent werk euery kynd of necessar waippin and werklume, quhilk did Nehemias cumpanie,—as habirione, scheild, suord, bow, speir, spade, mattok, and mell, &c. (that is, al necessar eruditioun to suppres al errour, and to sett wp al trewth) I hef præparit to me self, and to thais siklyke of zour *Graces* faythful Subiectis, quha ar of smal leirning, or quha misknawis the Latin toung, a litle, partie, handsum, instrument that may suffice ws in tyme of neid, bayth for a waippin and a werklume, for a speir or a spade, a heumont or a hemmir, or for ony wthir siklyke; and with that also may sted for a bricht lantern, quhareby[1] we may cleirlie se quhat way we suld happelie return and be recouncelit to our grete Empriour, or quhat way we hef vnhappelie turnit ws fra his maiestie. Quhilk singular instrument, I am assuirit be the iugement of the maist godly experimentit, quhays sentence in this mater I hef othir hard or red, to be of sik strenth, that be na force of enimeis it may be brockin; of sik scharpenes, that na armour of thairis may resist it; of sik pissance and aptitude, that with ane strake it sal bayth ding a faa deid to the ground, and with that also sal help wp the wallis of Ierusalem; and, besydis al thir, sal schaw sik licht, as said is.

This noble instrument is this litle tractate of this cunning and anciant father, Vincentius Lirinensis, an haly man sumtyme in the Ile of Lire. The forcie and irrecouerable strake, quhilk he richt michtelie oft doublis aganis al sawaris of discord in our treu catholik fayth, is that al faithful Christianis suld hald firmlie and perpetualie in religioun that thing, *Quod vbique, quod semper, et quod ab omnibus est creditum:* that is, quhilk ouer-alquhar, quhilk at al tymes, quhilk be al (trew Christianis without dout) hes bene beleuit. This is, Madame,

[1] O.E. p. A v.

or I am begylit, an infallible, as it is[1] a general, reul to al richt, an ewin lyne of lawtay, a tweche stane of the treuth, a cleir licht to schaw the way, and a necessar meanis at al tymes of debate, to tramp doun on al sydis bayth errour and hæresie, abuse and superstitioun, and to sett wp in the awin synceritie, our trew catholik religioun, quhareupon the inuincible wallis of vnitie, quhareof we now trete, ar maist suirlie and only biggit. For albeit maist trew it is that the scheip of Christis flok heiris, and obeys his voce, and fleis frome the voce of a strangear: zit amangis sa mony dissaitful spiritis transfiguring thame selfis in angelis of licht, obstinatlie allegeing the haly Scriptuir to mak for thare dremis, na man may sufficientlie schaw the obstinate conuict, and ditt the mowthis of the contentious, that[2] ony sentence in[3] the haly Wreit is the voce and mynd of Christe, or the contrare sense consauit be the wickit the voce of the enimie, bot insafer as he may preue the ane sentence,—*Oueralquhare, at al tymes, and be al Christanis to hef bene beleuit*, and the wther as to it planelie contrarious, to hef bene euir refuseit. Be this reul it is expreslie knawin, quha ar sones of the haly Kirk vniuersal, in the communioun of the Sanctis of God: quhare, as in the House of God, quhilk is the pillar and estabilissing of veritie, the vndoutit trewth without al dout is to be socht.

Io. 10.

2 Cor. 11.

1 Tim. 3.

This sentence of my auctour to be maist trew, it is mair than plane, be the mony diuerse and contrarious sectis, raigeing at this præsent amangis the professouris of Christis name—raigeing I say, nocht only aganis our mother the haly, catholik Kirk, bot maist sauagelie aganis thame selfis; euery ane of thame allegeing with Sathan, thare maister, the wordis of the Scriptuir for thare defence: and zit neuir ane of thame (be the testimonie, zea, of euery sect aganis wthir) haifand the Word of God,

[1] O.E. id. [2] O.E. yath. [3] O.E. A vi.

that is, the trew sense of the Scriptuir, for the porpose thai allege it for aganis ws.

For wald ony of thame al lay to this lyne and square reul, and preue thair doctrine amangis al trew Christianis vniuersalie, al tyme, and place resauit? Without al dout, sa doing, thai had win the cause, and al our pley hald an end, and we and al wtheris professing our commoun crede, war compellit to confess thame to be the trew Catholikis, and our selfis to hef errit. Bot sen thai can neuir do that, and zit wald be haldin sones of the haly, catholik Kirk, it followis necessarlie, that thai suld leue thare awin phantasie and condescend with thame, quha can preue thare doctrine to the wthir contrarious, to be catholik be the samin lyne. And sua as this reul dounthrawis the errour, sa incontinent it settis wp the treuth on the wthir syde: that, nocht without cause, we nameit it bayth a waippin and a werklume to strek doun a faa, that is, an errour quhatsumeuir, and in the mein[1] tyme, to big wp thir haly wallis of vnitie and consent, in the trew catholik fayth.

And zit nocht onlie may this, my instrument, proffet to a godly concord aganis al errouris, bot also in al wther effairis, may strenthe mekle the samin vnitie. Quhilk specialie is conquest and keipit, gif euery persoun in ilk state sal leue worthelie, as occasioun seruise, according to his vocatioun: as gif that the pastouris suld vnabaisitlie gainstand the woulfis, quhensoeuir be that meanis thai ar persuadit, that thai may saue the flok: that the Princes be thare auctoritie manteane[2] al Godlines and richt, and suppres al impietie and wickitnes: that the nobilitie suld stoutlie assist thairto, reddy euir to defend the fayth, law, and peace of thare lauchful and catholik Souerane, that sua thare airis may lauchfullie to thame succede: that the burgessis and craftismen suld remember on the auld prouerb, (saifing

[1] O.E. p. A vii. [2] O.E. manteame.

dew honour to zour Maies*tie* I name it) *Ne sutor vltra crepidam*, and take na mair reuling on thame aboue wtheris than thai haif commissioun frome thare Souerane thairto: and breuelie, that al superiour poueris suld godly reul, and inferiouris humelie obey, euery ane contening himself in that reul, quhareto he is callit. For only sa may the wallis of our Ierusalem be biggit wp, and aganis the force of al enimeis be defendit. For that this ordour, conforme to my reul in Godis house, suld be keipit, *Oueralquhare*, *at al tymes*, *and be al trew Christianis is beleuit.*

Sap. 6. 20. 13. Ephes. 4. 1 Cor. 7. 12.

And albeit zour G*races* excellence, besydis zour eruditioun in the Latin toung, is sik a mirrour of al godlines, constance, and continence, integritie, wisdum, and of al hæroical vertewis, and a nurisear be al possible meanis of this vnitie and peace, that the trompet of zour fame (to the Almychty be al gloir) is blawin loud amangis al Christiane nationis, to the grete confort of zour G*races* trew subiectis, that I neidit nocht to hef tane thir my labouris heirin for zour Maies*ties* cause: zit, be ressoun this[1] my auctour makis sa mekle to that Godly concord, quhareof zour G*race* is sa desyrous, I richt humblie and hertlie dedicatis my smal labouris heirin to zour Hienes, be quhais name and auctoritie this anciant father may haif place in disputatioun, according to his dignitie, to help to discuss the treuth veray necessar at this tyme to be outset and manteanit,[2] of the quæstioun exagitat præsentlie in zour G*races* realme. Quhilk is, *quhow the awin proper sense*, *and mynd of the Haly Gaist in the Scriptuir*, *may be discernit fra the erroneous sense*, *consauit thairof be the wickit.* Of this mater, I heir of a buke set furth certane zeris passit be an honorable confessour of the trew, catholik fayth, M. Quintine Kennedie, a werk commendit be sindry cunning men als weil of Ingland as of Scotland. And

[1] O.E. p. A viii.

[2] O.E. manteamit.

also, laitlie, I hef sein certane clatteris, and I wate nocht quhat, nameit contumeliouslie in hie contempt of the Kirk of God, *A confutatioun of the said M. Quintinis Papistical counselis*, put out be ane of our windfallin brethir, laitlie snapperit in the cummerance of Caluin, M. Iohne Dauidsone, quha, for his parte of the new padzeane of his desperat brethir, wald be haldin a Dauidsone sa douchty, that with a puff of his mouth he micht be iudgeit to cleik fra the Counselis, als weil general as wtheris, al auctoritie, in that he dar be sa temerarious as to cal thame papistical,—that is, as he intendis contumeliouslie be that terme, dissaitful, wickit, leing, and erroneous. And sua impudentlie dar he affirme few godly Counselis to hef bene othir, sen Syluestris days or afore; and agane nameis thame sa few, and sa few, that nocht only he makis him to misknaw ony ane of that sort: bot the first and principal General Counsel efter the Apostolis, haldin at Nice, as he can nocht cal it a General Counsel, sa he apperis to insinuat that the haly Fatheris aggreit nocht thare amangis thame selfis, be ressoun that certane wickit consentit nocht to thame, bot to the blasphemie of[1] Arrius thare condemnit. As he wald say nixt, (for certane is it that sik men decays euir to worse) the Apostolis war nocht of ane consent and mynd in Christe, because Iudas left thame. And finalie concluidis he, that nocht only General Counselis may erre, bot to be a dreme to think that euir thai hef bene a Counsel vniuersal præsenting the Kirk of God, sen the Apostelis days: and zit he thinkis nocht al that venum aneuch, bot affirmis als that thai hef bene few guid pastouris in the Kirk sen the said Syluester. *O ingentem confidentiam!* My toung treulie, Madame, failzeis me to expres the zele that a faythful Christiane suld haif for the House of God, aganis thir schameles learis, aganis the folie, zea, the phrenesie of thir proud

[1] O.E. p. a.

pestilent Protestantis, euery day descending a step ferther to thare maister in hel. Layng may thai heir protest, or ony man quha hes cuir of his saul be moueit for sik a protestatioun. For quhat war that ellis, bot to admit place to the discipulis of Arrius, Macedonius, Eutiches, Nestorius and wtheris iustlie condemnit be General Counselis, and to cal abak agane thare hæreseis sa mony C. zeris erdit in hel? Bot this manis folie is sufficientlie declarit be the maist cunning wrytearis of Caluinis and of Lutheris[1] sect; quha almaist appreuis the first four general counselis, and testifeis that al the Bischopes of Rome quhil Bonifacius, quha succedit to Gregore the grete, about iijC. zeris efter Syluester, war cunning and godly pastouris. And quhatkin wtheris pastouris thai war sen syne, the lichtis and lampis of the Kirk of God, Athanasius, Gregore, Nazianzene, S. Hierome, Ambrose, and Augustine, Basil, Chrysostome, and Cyril with mony wtheris in thare dayis, sen the tyme of Syluester, testifeis be thare writtingis. Bot this my auctour, as he had foresein the vanitie or rather impietie of this man, makis al thir materis almaist sa cleir aganis him that M. Quintine neidis na wthir apologie, nor nane wthir man, to waist paper and ink for this porpose. For[2] the quhilk cause, I mak mentioun of thame bayth to zour *Grace* that the treuth of thare pley, be support of this father, mot be tryit, and silence put to the erroneous. And this specialie I do to confirme the wyse and graue say*i*ng, quhilk I hard zour Maies*tie* sumtyme speik on this manere: *Sen of wryteing of buikis* (as witnessis Salomon) *thair is na end, and sen the veritie in al thingis is bot ane, and vnuariable, thai ar buikis anew alrady put furth, gif thai war weil vnderstand.* Quhais say*i*ng (sen the hertis of princis ar in the handis of God) I wnderstuid as proceding of the Haly Gaist, and, conforme to zour G*races* mynd, hes specialie, according to my smal

Thair buikis I haif nocht heir, to cite the places: bot it is sa plane, that thai can nocht deny it.

Eccle. 12.

Prouerb. 21.

[1] O.E. Luthdris.

[2] O.E. p. a ii.

talent, labourit sen syne, as I gat oportunitie, besydis sum wthir mater that I had than begun, that sum tractatis, writtin be anciant Fatheris mony zeris ago, micht be for a Godly vnitie in zour G*races* realme vnderstand be thame, be quhome thai micht nocht afore. Of the quhilkis, as I cheisit this auctour first, sa the mater of the wechty quæstioun foresaid, cunninglie tretit be him, is necessarlie first, efter my iudgement, for an vnitie in the trew religioun to be vnderstand. To the quhilk vnitie, Madame, besydis the help and aid that we hef afore expressit, it wald help mekle gif twa thingis war to addit: First, that worthy punisment war tane of schameles oppin learis and treuth brekaris, and of thame, quha ar knawin on set porpose wristearis of the veritie, and nurisearis of discord. The secund, that the grete gentrice of zour Maies*tie* wald persuade to certane desperat personis that ze ar an hertlie and a compatient mother to thame (as na faythful subiect doutis, bot sa is in deid), and that zour G*race* nothir seikis the lyues nor landis of certane of the vnleirnit nobilitie, and wtheris seduceit be thir dissaitful foxis, and rauenous woulfis—thare fals techearis. For suythlie sa it becumis, and equitie that requiris: sen, be the negligence and inordinat affectioun of zour Hienes forebearis (quhat[1] is zour awin parte thairin præsentlie, I am incertane) in the promoueing of vnqualifeit Prælatis in the Kirk, al this perturbatioun, trible, and hie interpryseis, in Scotland, as the lyke for the lyke causeis also in vtheris partes, ar wpsproung. Insameke that the peple houngerit throw inlake of the heuinlie and necessare fuid of Godis Word, and haifand a vehement houngir and thrist thairof, entering vnhappelie to be refreschit in the cumpanie of thir neu techearis,—as it war in an apothecaris buyth ful of al kynd of droigis, bayth of delicat spycerie and of rady poysoun, quare thai, without ony consyderatioun

[1] O.E. p. a iii.

or respect of the guid or the ewil, hes tane sa gredy a fil, bot sum mair and sum les of the poysoun, that certane ar fallin as it war in an apoplesie nothir heiring, seing, nor feling thare infirmitie; wtheris as in a phrenesie, rinnand and ruscheand without knaulege quhat thai othir do or say; wtheris also as it war in a licht slummir easelie to be walkinnit. Of quhome mony ar, as I am be euident ressonis persuadit, fra al perel sa recouerit, that with litle craft and diligence of a guid medicinar, thai may be cuirit fra al infirmitie, and without al scrupulositie accumpaniit with the Kirk of God, bot that zit mair spedelie thai wald do, gif thai war deliuerit from feir of thare former plays. Thir meanis, gratious Souerane, being prouideit, and the trew sense of myn actour deulie embraceit, thare is na dout bot thir wallis of vnitie, Madame, be zour gratious assistence, sal be vpbigit and defendit, with sik expeditioun and fortitude, as wes the wallis of Ierusalem be Nehemias. The quhilk mot grant ws the only auctour of vnitie and peace, our Lord Iesvs Christe: quha mot hald zour Celsitude in his continual protectioun. Amen.

Of Antuerp the 2. of Decemb. 1563.

¶ In[1] the catalog of Gennadius, quhilk is conionit with the catalog of S. Hierome of the Ecclesiastik wrytearis, this testimonie is of Vincentius Lir.

Vincentius natione Gallus, apud Monasterium in Lirinensi insula presbyter: vir in scripturis sanctis doctus, et notitia ecclesiasticorum dogmatum sufficienter instructus, composuit ad euertenda hæreticorum collegia, nitido et aperto sermone validissimam disputationem, quam absconso nomine suo, attitulauit Peregrini aduersum hæreticos: cuius operis quia secundi libri maximam in schedulis partem à quibusdam furatam perdidit, recapitulato eius paucis sermonib. sensu, primò compegit, et in librumvnum ædidit. Moritur Theod. et Valentiniano regnantib.

¶ Tritemius in his buke of the Ecclesiastik men wrytis this:

Vincentius Monachus et Presbyter Monasterij Lirinensis insulæ, natione Gallus, vir in diuinis scripturis eruditissimus, et sæcularium literarum non ignarus, vita et moribus clarus. Exstat eius insigne opus, quod sub Peregrini nomine composuit, à veteribus doctoribus percelebre laudatum, De erroribus et collegiis hæreticorum fugiendis, lib. ij. Alia quoque nonnulla scripsisse legitur, quæ ad notitiam meam non venerunt. Claruit sub Theodosio et Valent. regnantib. An. D. 430.

[1] O.E. p. a iv.

TO THE REIDAR.

TO eschew al occasioun of wane stryfe with aduersaris, for * Iimpis of Grammar or sik triflis, I hef behauit me in the translatioun of this tractate sa that I hef bene scrupulous to vse the ful libertie of a translatour, bot hes geuin labour als weil to expres almaist the samin self wordis of myn auctour, as his ful sense and mynd. And zit I hoip that yow sal think me to speik propir langage conforme to our auld brade Scottis. As to my fidelitie, I referre it to the godly cunning. I hef vseit twyse only the iugement of Costerius concerning * the text, quhare he planelie apperis to deliuer the wordis of Vincentius. Gif in wthiris places I vseit his iugement or myn awin, I inserit it within sik twa ( ) circulis, and alterit na thing of the text, as sumtyme I did the lyke, eiking sum thing to explane an obscuir word, and anis notit my apperence in the margin. And that al mot be mair facil, les tedious, and mair attentlie considerit, I hef distinctit the first and principal parte in cheptouris, proponing sum breue argumentis thairto. Quhilk thing I suspect na leirnit man to repreue. Bot sen my labouris heir ar for the vnleirnit only, I exhort the zoung scoleris to reid this auctour in his awin toung, that thai may bettir knaw his godly eruditioun, quhilk makis mekle at this tyme for the first step fra errour, to a haly concord in our Lord Iesus. Quhais spirit mot induce and conserue thee,[1] and thame in al treuth. Amen.

* Of the quhilkis we reid sum of thame to hef maid a grete parte of the ground of thare werk.

* In thir wordis, *Cuius scientiæ cum Græcia cederet*, and, *Qui artem totius scientiæ conscendisset.*

[1] O.E. the.

VINCENTIVS LIRINENSIS,[1]

OF THE NATIOUN OF GALLIS,

FOR THE ANTIQUITIE AND VNIUERSALITIE OF THE CATHOLIK FAYTH, AGANIS THE PROPHANE NOUATIONIS OF AL HÆRESEIS.

The causeis that moueit the Auctor to wryte this tractat. Cap. I.

Deut. 32. THE Scripture sayand and commandand, Demand thy fatheris and thai sall tell the; Thi eldaris, and thai sall schaw the, and agane,
Prouer. 22. To the wordis of the wyse apply thi ere, and sik-
Prouerb. 3. lyke, My sone forzet nocht thir sayngis, bot thi hert mot keip my wordis, it apperis to me, the Pilgrum,
Be the name of a Pilgrum he first intitulit this buke. the leist of Godis seruandis, that it, be Godis help, sall nocht be a mater of litle proffet, gif thai thingis, quhilkis I hef resauit fra haly Fatheris, I put in writt, weray necessare at the leist to my awin waiknes: as quhen it mot be in reddines, quhareby the imbecillitie of my memorie be continuall reiding may be supportit. To
The vtilitie. the quhilk bissines nocht onlie the fruit of the werck, bot also the consideratioun of tyme, and commoditie of
The tyme. place prouoikis me: the tyme, be ressoun all manlie thingis ar reuissit be it, we also euery ane to wthir sum thing suld reuiss fra it, that mot proffet to the lyfe

[1] O.E. p. 1.

eternall: specialie, sen bayth a terrible expectatioun of the diuine iugement requiris gretumlie the studie of religioun to be eikit, and the fraudfull dissait of new hæretikis hes mekle neid of thocht and attendence. Note.

Bot the place, insamekle that we, fleand the frequent cumpanie of townis and wtheris vnquietnes, remanis in the secret duelling place of a quiet village and monasterie in it, quhare without grete distractioun that may cum to pass quhilk is soung in the Psalme, *Waik and se, that I am God.* Bot the cause also of our porpose makis to this end, that I, quha sumtymes wes inuoluit with sindry and sorrouful cummeris of this warldlie weirfair, at the last, be the help of Christe, I hid me self in the heuinning place of religioun, to all man at all tymes maist suir, that thair the blastis of vanitie and pryde being put doun, be the sacrifice of Christiane humilitie,[1] I satisfiing my God nocht onlie mycht eschew the schipbreking of this præsent lyfe, bot also the fyrie flambis of the warld to cum. Bot now in the name of the Lord will I begin that thing quhilk is in reddines, to witt, that I may wryte thai thingis be our forbearis til ws deliuerit, and amangis ws laid vp in keiping and stoir, and that rather be the fayth of a trew rehersar, than be the præsumptioun of an auctour; this law of writting nochttheles obseruit, that nocht all, bot onlie all materis necessare I mot collect, and that nocht in an ornate and exquisit, bot in a facill and commoun style, that mony thingis may rather appere signifiit than explanit. Lat thame wryte delicatlie and exquisitlie, quha to that porpose ar moueit, othir be bauldnes of ingyne, or be ressoun of thair office: bot it sal suffice me for the support of my memorie, or rather forzetfulnes, to hef præparit to me self this memorial, quhilk pece and pece reduceing to memorie, I intend daylie, God willing, tha thingis quhilkis I hef lerit to correct and complete. Bot

The place.

Psal. 45.

Vincentius wes in his zowtheid a man of weir, and efter dreu him to monastik life: bot now mony passis the bakwart way, fra the monastik life to the weris, fra the horssis (as is the prouerb) to the assis. A wechty mater he tretis, and the end of al our pley, this day.

The humil spirit of the godly.

And zit al the hæretikis out of hel dow nocht cor-

[1] O.E. p. 2.

rect iustli a iote hierin. Lat thame mok as thai pleis to thare awin schame.

this fer heir hef I afore aduertisit, that, gif peraduenture ony thing ouerslippit be me cum in the handis of haly men (or of iudges), tha na thing suld repreue without cause: forsamekle as tha see, that zit be a promist emendatioun, this is to be maid mair trim.

Aganis errouris and hæreseis al trew Christiane suld strenth him self with double armour: that is, with the haly Scriptuir, and with auctoritie of the haly catholik Kirk, tueching the trew wnderstanding thairof. Cap. II.

Obserue you, quhasoeuir wald perseuere a Catholik.

I heirfor, oftymes with grete diligence and maist attendance, seirceand at veray mony men of excellent halines and doctrine be quhat manere I be sum suir, and, as be sum general and reulful way, micht discerne the treuth of the catholik fayth fra the falset of hæretical wickitnes, ane anssuer on this manere gat I almaist euir of al men:—that gif othir I, or ony wthir, wald persaue the dissaitis, eschew the snairis of the wpsprouting hæretikis, and in the[1] hail fayth wald sound and hail perseuere, on double manere suld he, be help of the Hieast, strenthe his fayth. First, to wit, be the auctoritie of haly Scriptuir, syne thairefter be the traditioun of the catholik Kirk. Heir peraduentuir sum man may speir: Sen the canoun of the Scriptuiris is perfyte, and to the self till all thingis anewche and largelie sufficient, quhat neid is that till it be ionit the auctoritie of the Kirk? Because, to wit, that all man resauis nocht the haly Scriptuiris for the heich hid sense thairof, in ane and in the samin sence, bot the sayingis of the samin wtherways this man, and that man interpretis; that almaist quhow mony men thai ar, that sa mony sentences apperis may be drawin thairof. For wthirways exponis it Nouatianus, wthirways Photinus, wthirways Sabellius, wthir-

The way to eschew al errour.

A quæstioun.

The samin spirit of diuersitie is nou betuix the Lutheranis and the Caluinistis,

[1] O.E. p. 3.

ways Donatus, wthirways Arrius, Eunomius, Macedonius, wthirways Apollinaris, Priscillianus, wthirways Iouinianus, Pelagius, Celestius, wthirways finalie Nestorius. Bot heirfor for werray necessare it is, for sa grete dangerous slonkis of sindry errouris, that the lyne of propheticall and apostolik interpretatioun be directit, according to the rewll of the ecclesiastik and catholik vnderstanding. Siklyke in the catholik Kirk self, cuir is gretumlie to be hald, that we retene that thing, quhilk oueralquhare, quhilk at all tymes, quhilk be all men is beleuit. For that is treulie and properlie catholik (quhilk thing the self strenthe and propirtie of the name declairis), quhilk verelie and vniuersalie comprehendis all. Bot this thing onlie sua cumis to pass, gif we follow vniuersalitie, antiquitie, and consent. We sall follow vniuersalitie trewlie on this maneir, gif we confes this ane fayth to be trew, quhilk the haill Kirk ouer all the compas of the erd confessis: antiquitie suythlie sua, giue we dissiuir nawais fra this vnderstanding, quhilk our haly forebearis and forefatheris is knawin to hef appreuit and renounit: consent also siklyke, gif in the antiquitie self, we sall follow the diffinitioun[1] and sentence of all, or at the leist of almaist all the Preistis togiddir and the techearis.

betuix thame twa and the Anabaptistis, betuix thame thre and the Suinkfeldianis, betuix thame four and the Seruetianis, of quhilkis euery sect callis thame the trew Kirk; and zit tha al ar out of the way.

Catholik, a Greik terme, signifiis ouer al. The catholik fayth is knawin of vniuersalitie, antiquitie, and consent of bayth.

Sindry quæstionis tueching this mater worthy to be obseruit. Cap. III.

Qvhat sall heirfor a Christiane Catholik do, gif ony portioun of the Kirk sall cut the self fra the commonioun of the catholik fayth? Quhat treulie bot that he præfer the helthe of the haill body to ane poysonnit or corruptit membre? Quhat gif sum cankir makis to defyle nocht onlie a portioun, bot the haill Kirk at anis? Than siklyke sall he prouide that he inhere to the antiquitie, quhilk aluterlie may nocht now be ony fraud of noueltie

1 Four goldin reulis.

2

3

[1] O.E. p. 4.

be dissauit. Quhat gif in the antiquitie self, the errour of twa or thre men, or of a citie, or also of sum prouince be persauit? Than sall he aluterlie do diligence, that he, to the fuilhardines or ignorance of a few numbre, præfer the decreis of the vniuersal Kirk, gif ony vniuersalie be of the auld. Quhat gif ony siklyke thing brek out, quhare na decre of that kynde may be found? Than sall he do diligence to inquire and serce the sentences of our forefatheris conferrit amang thame selfis, and that of thame only quha, albeit in diueris tymes and places, nochttheles perseuerand in the communioun and fayth of ane catholik Kirk, wes prouable or laudable techearis: and quhatsumeuir nocht ane or twa onlie of thame, bot all togidder with ane and the samin consent, he sall knaw planelie, frequentlie, perseuerantlie to hef haldin, writtin, and techeit, lat him vnderstand that thing also without all dout, suld be beleuit be him.

The vniforme consent of the doctouris.

Obserue.

Exemples of the præmissis, and first, of the Donatistis. Cap. IV.

Bot that thir thingis, quhilkis we speik, may be maid mair plane, be exemplis seueralie thai ar to be illustrate, and a litle mair largelie to be dilatit; leste be the studie of immoderat schortnes the wecht of the mater be swiftnes of speche suld nocht be persauit.

In the tyme of Donatus, of quhome are the Donatistis[1] callit, quhen a grete part of Aphrik had wappit doun the self in the furious rage of his errour, and quhen it, vnmyndfull of the awin name, religioun, and professioun, præferrit the cursit fuilhardines of ane man to the Kirk of Christe, than quhæuir wes in Aphrik, detesting the prophane schisme and diuisioun, war accumpaniit to the haill vniuersal Kirkis of the warld, thai onlie of al within the sanctuarie of the catholik fayth micht be saifit,—

Donatus allegeit that thair wes na Kirk of Christe, in his days, bot thame in Aphrik of his sect.

[1] O.E. p. 5.

leuand, but dout, an excellent forme and exemple to thair eftercummeris, to wit, quhow thairefter, be a guid custum, the helth of al mot be præferrit to the wodnes of ane, or always of few.

Of the Arrianis. Cap. V.

Siklyke, quhen the venom of the Arrianis had nocht than infectit a certane portioun, bot almaist the haill warld,—insafer that a certane mist wes zet vpon the myndis of al the Bischopes of the Latin toung almaist, partlie dissauit throw ignorance, and partlie throw fraud, quhat thing in sa grete confusioun of materis wes specialie to be followit,—than quha euir become the trew luuear and worschipar of Christe, præferring the auld fayth to the new wnfaythfulnes, be na pestilence of that contagious cankir, wes defylit. Be experience trewlie and dainger of the quhilk tyme it is sufficientlie and mair furthschawin, quhoumekle calamitie is inbrocht be the inductioun of a new doctrine: sen than nocht onlie smal thingis, bot the maist heich wes doung almaist to nocht. For nocht onlie affinitie, consanguinitie, freindschip, houssis, bot also townis, peple, prouinces, nationis, and breuelie the haill Romane Empyre fra the ground wes schaikin and moueit out of the place. For quhen the prophane nouatioun of the Arrianis, as the goddace of battel or as a furie, the † Emperour of all first being maid captiue, had subdewit thairefter al the hie turretis of the palice be new lawis, naways efter that ceissit to mingle throw wthir and confound all, bayth priuat and publict, bayth hallowit and prophane, na regard nor difference to haif of[2] the guid and the trewth, bot quhomesoeuir it pleisit, as it war furth of a superiour place to bete doun to the ground,—than wes mariit women defilit, wedowis spulzeit, virginis prophanit,

Arrius, a Preist in Alexandria, puft vp in his awin consait be opinioun of his science, inuentit the damnable errour, that the Sone of God[1] wes nocht of æqual substance with the Father. Of the grete calamiteis in the Kirk throu the Arrianis.

† Constantius or Valens, quha bayth defendit the Arriane impietie, and cruelie persuitit the trew catholikis, bot specialie the religious men in the desertis. The Caluinianis at this present

[1] O.E. that that the sone God.

[2] O.E. p. 6.

intendis in this part to follow the Arrianis vnfenzetlie.

monasteriis destroyit, clerkis wappit sindry, the ministeris of the Kirkis strikin, the preistis dryuin away and banissit, the presonis, pittis, and mettal places fillit ful of the sanctis of God. Of the quhilkis a grete parte, the townis being forbiddin thame, wes hurlit out and banissit, and amang the desertis, coiuis, wild beistis, and rolkes, be naikitnes, hungir, and thrist wes worne away and consumit. Bot come all thir thingis for ony wthir cause, bot treulie quhen for the heuinlie doctrine manlie superstitioun is introducit, quhen the weill foundit antiquitie for a cursit noueltie is ouerquhelmit, quhen the statutis of the superiouris ar violatit, quhen the decreis of the fatheris ar cuttit away, quhen the determinationis of the eldaris ar rugit vp, as it war be the ruitis, quhen within the maist chast boundis of the haly and vndefylit antiquitie, the lust of prophane and new curiositie contenis nocht the self.

He citis for this porpose the authoritie of S. Ambrose: and techis that the constancie and fayth of tha Catholikis tribulit be the Arrianis be ws is to be followit. Cap. VI.

Bot peraduentuir throw the haitrent of noueltie and luue of antiquitie we imaginat thir thingis. Quha euir iugeis that, lat him haif traist at the leist to blissit

Ambrose.

Ambrose, quha in the secund buik to the Emperour Gratiane, deplorand the bittirnes of the tyme, says: Bot now sufficientlie, says he, O omnipotent God, be our extreme calamitie, and be our bluid we hef weschin away the slawchtir of the confessouris, the banissing of the Preistis, and the horrible cryme of sa grete impietie.

The hæritable selis of the catholik doctrin is the trew vnderstanding of the Scriptuir.

It is maid manifest anewch that thai, quha violatit thair fayth, micht nocht be suir. Siklyke, in the thrid buik of the samin werk: Lat ws keip heirfor, says he, the præceptis of our eldaris, and lat ws nocht violat the

hæritable selis be temeritie of a brutal fuilhardines.[1] For that selit prophetical buik, nocht the eldaris, nocht the potestatis, nocht the angelis, nocht the archangelis durst oppin: to Christe allane wes reseruit that prærogatiue to explane it. Quhilk[2] of ws dar oppin the preistlie* buik selit be the confessouris, and consecrat now be the martyrdome of mony? Quhilk buik quha wes compellit to oppin, efter that nochttheles the dissait being condemnit, seilit it: quha præsumit nocht to violat it, become confessouris and martyris. Quhow sall we deny the fayth of thame quhais victorie we preche? We preche, I say, O wirschipfull Ambrose, we preche planelie, and in louing thame we ar estonist. For quha is sa woud, quha, albeit he may nocht attene to thame, will nocht desyre to follow thame, quhome fra the defence of the fayth of thair eldaris na violence repellit nor put abak, nocht manassing, nor plesand flattrie, nocht the lyfe, nocht the dethe, nocht the court, nocht the garrisoun, nocht the Emperour, nocht the Empire, nocht men, nocht the deuillis; quhome I say, for the suir gripping to the religious and godlie antiquitie, the Lord iugeit worthy sa grete reward, that be thame he wald raiss vp his Kirkis afoir wappit doun, wald quikin his spiritual peple afoir slane, wald place vp agane the multitude of preistis afoir cassin fra thair dignitie, wald delete thai cursit nocht writtingis, bot wristingis, of the new vngodlines, be the fontane of faythfull teris pourit in the Bischopes frome the heuin; and, finalie, wald cal agane almaist the hail warld, than scatterit be a cruel storme of a suddane hæresie, to the auld faith fra the new vnfaithfulnes, to the auld helth of mynd fra the neu woudnes, fra the blindnes of noueltie to the auld licht?

Apocal. 5.

* The Scriptuir.

Thai only wes than worthy the name of confessouris, quha in tyme of peril confessit the fayth.

Fy on our febilnes at this tyme.

God send ws sik Bischopes.

[1] O.E. p. 7.

[2] O.E. qhilk.

Aganis the abominable impietie of Arrius determinate the haly Fatheris according to the mutual consent of vniuersalitie and antiquitie. Cap. VII.

Bot in this diuine strenthe of confessioun that thing till ws also is maist specialie to be considerit, that than in the samin antiquitie[1] of the Kirk, nocht the defence of ony ane part thairof, bot of the vniuersal Kirk wes tane on thame. For it wes nocht lesum that sa grete and siklyke men suld affirm with sa grete force and feruour the wauerand suspicionis of ony ane or twa men, and thai contrarious to thame selfis, or zit that thai suld striue for the fulege conspiracie of ony ane prouince; bot thai following the decreis and determinationis of al preistis of the haly Kirk, and of the apostolik and catholik veritie, had leuir hef loseit thame selfis, than the fayth of the vniuersal antiquitie. Quharthrow thai hef deseruit to attane to sa grete gloir, that thai nocht onlie confessouris, bot the principalis of confessouris, be al ressoun suld be haldin. Grete heirfor and manifestlie diuine is this exemple of the samin maist blissit Fatheris, and be al trew Catholikis in continual meditatioun to be rememberit, quha in maner of the seuinfauld chandelar schinand be the seuinfald licht of the Haly Gaist scheu afoir a maist cleir forme to the eftercumeris, on quhat maner thairefter amang euery vane clattir of errouris, be the auctoritie of haly antiquitie, the malepeirtnes of prophane noueltie mot be trampit vnder fute. This is suythlie na new thing, sen this consuetude flurissit euir in the Kirk, that quhoumekle euery man wes mair godlie in religioun, insafer the mair reddelie he gainstuid new inuentionis.

Obserue this, O ze luuearis and slaueis of zour awin phantasie!

He alluidis to the goldin chandelar in the 25. of Exo.

[1] O.E. p. 8.

According to the consent of vniuersalitie and antiquitie determinat Pape Stephanus with wtheris Bischopes aganis thame of Aphrik, quha techeit to baptize agane thame quha wes baptizit be hæretikis. Cap. VIII.

Of sik exemplis al historiis ar ful. Bot that my mater be nocht prolixt: a certane exemple, and that fra the Apostolik Sait specialie wil we tak, that all men mair cleirlie than the licht may se, be quhat feruour in al tymes, be quhat diligence, be quhat ernistnes, the blissit successioun of the blissit Apostolis hes euir defendit the integritie of the religioun anis resauit. Sumtyme heirfor Agrippinus, of worschipful memorie,[1] Bischope of Carthage, the first of all men contrare the diuine canoun, contrare the reul of the vniuersal Kirk, contrare the vnderstanding of al wtheris preistis, contrare the consuetude and statutis of his eldaris, iugeit to baptize agane. Quhilk præsumptioun sa grete damnage inbrocht, that nocht onlie it gaue an exemple of sacrilege to al hæretikis, bot also occasioun of errour to certane Catholikis. Quhen heirfor on al sydis thai cryit out al on the noueltie of the mater, and al preistis oueralquhare, euery man for his awin diligence, gainstuid, than Pape Steuin of happy memorie, Prælat of the Apostolik Sait, with wtheris his collegis,—bot zit he mair than the rest —maid obstacle, estemand it worthy (as I think), gif he micht ourcum safer al the rest be deuotioun of fayth, safer as he surmontit the rest be auctoritie of his place, —and breuelie in an epistil, quhilk than wes send to Aphrik, he decretit in thir wordis, that na thing suld be alterit, bot that† keipit quhilk wes be traditioun commandit. For the haly and prudent man vnderstuid that godlines admittis na wthir thing, bot that al thingis in that samin fayth suld be consignit and deliuerit to the sones, in quhilk fayth, thai war resauit fra thair

Agrippinus bischope of Carthage wes the first that causit to baptize agane.

Pape Steuin in the tyme of Cypriane.

Quhilk epistil is the seuint in numbre of the secund buik of Cypria. epistolis.

† In Lat. *exem. eiusmodi vox desyderari videtur.*

[1] O.E. p. 9.

A trim and a godly saying.

fatheris. And that it becumis ws nocht to leid the religioun quhat way we wald, bot that we rather suld follow it, quhat way it wald leid ws; and that to be the propirtie of a Christiane modestie and constancie, nocht to deliuer thair awin thingis to the eftercumeris, bot to keip thai thingis resauit fra the forbearis. Quhat end heirfor wes of the haill bissines? Quhat treulie bot the vseit and accustomit end? That is, to wit, the antiquitie is reseruit, and the noueltie is schot to the duir.

Of the excellent leirning, eloquence, &c. in thir hæretikis, quhilkis wes estemit nochtis aganis the consent of the vniuersal antiquitie. And quhou the inuentaris of this hæresie ar the sones of God, and the defendaris thairof efter, the sones of perditioun. Item, quha now ar the sones of Cham. Cap. IX.

Bot[1] perchanse at that tyme the new inuentioun wantit aid and supple? Bot erar thai war than sa grete quiknes of ingyne, sa grete fluidis of eloquence, sa grete multitude of defendaris, sa grete apperence of the trewth, sa mony auctoriteis of the law of God, bot planelie of a new and of an euill maner vnderstandit, that it apperis to me, that al that conspiracie naways micht be destroyt, except that professioun self of the noueltie anis resauit, anis defendit, anis appreuit, had left[2] the cause of sa grete an interprise. At last quhat wes the strenthe of that counsel or decre of Aphrik? Be Godis gift it was nane, bot al as dremis, as fabellis, and vaniteis abolissit, annullit, and trampit vnder fute. And, O meruolous turning of materis! the inuentouris of the samin opinioun ar haldin Catholikis, and the followaris ar haldin hæretikis. The maisteris ar absoluit, and the discipulis ar condemnit. The wrytaris of thir buikis sal be the sones of the kingdome of heuin, bot the hellis

Of obstinate pertinacitie in arrour.

[1] O.E. p. 10. [2] O.E. lest.

fyre sal resaue the defendaris thairof. For quha is he sa woud, quha may dout, bot that schyning licht of al the sanctis, bayth of Bischopes and Martyris, maist blissit Cypriane I mein, with the rest of his collegis, sal ring æternalie with Christe? Or, contrarie, quha is sa wickit, that he may deny the Donatistis and the rest of that pestilent band, quha craikis and wanetis thame be the auctoritie of that counsel to baptize agane, with the deuil euir to be brint? Quhilk iugement to me, suythlie, apperis to hef bene pronunceit and declarit frome aboue, for thair falset specialie, quha, quhen vnder an wthir manis name imaginis to dek vp hæresie, takis oftymes the writtingis of sum auld aunciant man weil dirklie † setfurth, quhilkis for the obscuritie thairof as thai suld aggre to thair doctrine; that that thing quhatsumeuir, I wate nocht quhat, quhilk thai put out, that thai nothir first, nor zit allane suld appere to vnderstand it sua. Quhais wickitnes I think worthy double hatrent, bayth because thai feir nocht to propyne the venum of hæresie til wtheris,[1] and because also that thai schaik vp in the wound with thare cursit handis the memory of euery haly man, as it war the muildis of thame now laid on sleip,—followand aluterlie the fuitstepis of thair fathir Cham, quha nocht onlie neclectit to couer the baernes of venerable Noë, bot also maid the samin patent to wtheris to be scornit. Quharethrow he deseruit sa grete displesour for the violatioun of natural honour, that his eftercumaris † also wes thrallit to the curse of his sin; the wthir brethir being blissit and fer vnlyke, quha wald nothir defile with thare ene, nor zit haif patent to the syth of wtheris, the baernes of thair worschipful father, bot turning thair faces abak couerit him, as it is writtin, that is, that thai nothir appreuit the falt of the haly man, nor maid it oppin till wtheris, and thairfor wes rewardit with an happy blissing to thair eftercumeris.

Cypriane consentit to the first prouincial counsel of Carthage, quhar it wes statut that quha wes baptizit be heretikis, suld be baptizit agane: and zit he wes na hæretik, sen nathing wes determinat in that quæstioun contrare him, afoir his days, be the Kirk.

† As all heretikis dois at this present.

Note.

Quha ar this day the sones of Cham? Genes. 9.

† The peple of Chanaan destroyit be the Israelitis.

[1] O.E. p. 11.

The terrouris pronunceit be the Apostole aganis al fickil of fayth, apostatis, schismatikis, and hæretikis. Cap. X.

Bot lat ws return to the purpose. Wyth grete dreidour heirfor is the horrible cryme of a changeit fayth and violatit religioun be ws to be ferit: fra the quhilk nocht onlie the discipline of ecclesiastik ordinance geuis ws terrour, bot also the iugement of the apostolik auctoritie. For it is knawin to al men, quhow greueouslie, quhow seueirlie, quhow vehementlie inweys the blissit Apostil Paul contrare certane men, quha be meruolous inconstancie, ouer suddanlie wes turnit fra him, quha
Galat. 1. callit thame vnto the fauour of Christe, vnto an wthir
2 Tim. 4. Euangell, quhilk is nocht an wthir; quha had heipit vp to thame selfis maisteris till thair awin desyris, turning away suythlie thair hering fra the trewth, wes turnit to
1 Tim. 5. fabellis; haifand thair damnatioun, for that thai violatit thair former fayth. Quhome thir men had begylit, of the
Rom. 16. quhilkis the samin Apostil to the Romane brethir wrytis: Bot I praye zow, brethir, that ze mark thame, quha makis dissensioun and impediment, by the doctrine quhilk[1]
2 Tim. 3. ze hef lerit, and decline fra thame. For thir kynd of men seruis nocht the Lorde Christe, bot thair awin belly, and be suet speche and blissingis dissauis the hertis of the innocent. Quha enteris in houssis, and leidis in
* For wthirways this day God wald nocht permit sa mony to fall. bondage women ladin * with sin, quhilkis women ar led with sindry lustis, euir lerand, and to the knaulege of the trewth neuir cumand. Wanetalkand men and dis-
Tit. 1. sauearis, quha peruertis hail houssis, techeand that becumis nocht, for filthy lucres cause: men of corruptit mynd, and reprobat as concerning the fayth, proud and
2 Tim. 3. but all knawlege, bot tribuland thair wit about quæstions and stryfe of wordis, quha ar denudit of verite, este-
1 Tim. 6. mand lucre to be godlines: and with that also ydil, leris

[1] O.E. p. 12.

to ga fra houss to houss; and nocht allanerlie ydill, bot also clatterand and curious, speikand that becumis nocht: quha repelland fra thame guid conscience, as concerning fayth thai ar schipbrokin: quhais prophane vane clattir makis mekle to vngodlines: and the speche of thame creipis as a cankir. Bot weill is it, that it is writtin of thir on this maner: Bot langer sall thai nocht incress: for the fulechenes of thame sal be manifest to al men, as it wes of the wthyr. Quhen heirfor siklyke men passand about cuntreis and citeis, and cariing about thair errouris to be sauld come also to the Galathianis; and thir men being hard, the Galathianis almaist irkit of the veritie, layand asyde the heuinlie fuid of the apostolik and catholik doctrine, with the filthynes of hæretical noueltie wes defylit, the auctoritie of the apostolik pouer put out the heid sua, that with maist hie seueritie it decretit: Bot albeit othyr we, says he, or an angell frome heuin preche to zow, by it quhilk we hef prechit, lat him be as accursit. Quhat is it that he says, But albeit we? Quhy nocht erar, Bot albeit I? That is, zea, gif Petir, zea, gif Andro, zea, gif Iohne, zea, finalie, gif all the haill cumpanie of the Apostolis, wald preche to zow by it quhilk we hef prechit, lat thame be as accursit. A feirful charge for to defence the perseuerance[1] of the first faith, that he nothir sparit him self, nor the rest of the Apostolis. This is bot smal. Zea, gif an angel, says he, from heuin wald preche to zow by it quhilk we hef prechit, lat him be as accursit. It had nocht bene sufficient to the conseruatioun of the faith anis techit, to hef nameit the natuir of manlie state, except he had comprehendit also the excellencie of angelis: Albeit we, says he, or an angell frome heuin. Nocht that the angelis or sanctis of heuin may now sin: bot this is it, that he says: Zea, gif it war done, quhilk may nocht be done,—quhasoeuir wald attempt to change the fayth anis techit, lat him be

1 Tim. 5.
1 Tim. 1.
2 Tim. 2.
2 Tim. 3.
Errouris to be sauld.
An allusion of licht coipmen.
Galat. 1.
A quik declaratioun of the Apostolis wordis.

[1] O.E. p. 13.

as accursit. Bot paraduentuir he hes spokin thir thingis raschelie, and hes brestit out erar of a manlie passioun, than decretit be heuinlie ressoun. God forbid: for it followis, and the samin thing he oft repetis, with a vehement feruour of ferther declaratioun. As we hef said afoir, says he, and now I say agane: Gif ony man sal preche to zow, by it quhilk ze hef resauit, lat him be as accursit. He said noth: Gif ony man wald schaw to zow, by it quhilk ze hef resauit, be he blissit, be he louit, be he admittit; bot, be he as accursit, says he, that is diuidit, segregat and schot out, lest the contagious scab of ane scheip be pestiferous accumpaniing mot smit the hail innocent flok of Christe.

Quhat wes commandit to the Galathianis, wes commandit to all Christianis. Cap. XI.

Bot peraduentuir thir thingis ar onlie commandit to the Galathianis. Heirfor also thir thingis to the Galathianis only ar commandit, quhilkis in the places following of the
Galat. 5. samin epistil ar red, of quhilk kynd ar thir: Giue we leue of the spirit, lat ws walk in the spirit. Be we nocht maid desirus of vane gloir ane prouokand ane wthir, ane inwying ane wthir: and the rest. Quhilk thing gif it be an absurditie, and to al men thai thingis ar commandit alyke, it restis that lyke as thir præceptis of maneris, sua also the wtheris, quhilkis ar decretit of fayth, suld comprehend al men on lyke[1] maner. And as it is nocht
Note. lesum to ony man to prouoke an wthir, or to inwy an wthir, sua it mot nocht be lesum to ony man to resaue ony doctrine by that, quhilk the catholik Kirk in al partis hes precheit. Or, peraduentuir, it wes at that tyme commandit, gif ony man had precheit by it quhilk wes precheit, to be accursit: bot now it is nocht sua commandit.

[1] O.E. p. 14.

Heirfor also that thing quhilk he on lyke maner says thair: Bot I say walk ze in the spirit, and the lustis of the flesche ze sal naways wirk, than only wes commandit, bot now efter is nocht sua commandit. Gif it be bayth vngodlie and pernicious with that also, to beleue, it followis necessarlie, that as al thir ar in al aiges to be obseruit, sua alsua thai thingis quhilkis ar ordanit, for nocht changeing of the fayth, in al aiges ar commandit. To preche heirfor ony thing to Christiane Catholikis, by it quhilk thai hef resauit, wes neuir lesum, neuir is lesum, nor neuir sal be lesum. And to accurse thame, quha precheit ony thing by it quhilk wes anis resauit, wes neuir vnlesum, neuer is vnlesum and neuir sal be vnlesum. Quhilkis thingis sen sua ar, is thair ony man of sa grete fuilhardines, quha suld preche by it, quhilk is precheit in the Kirk? or of sa grete lychtnes, quha suld resaue by it, quhilk he hes resauit fra the Kirk? Lat him cry, and cry agane, and that to al men, and at al tymes, and oueralquhare, and be his writtingis lat him cry, he quha is the choisin weschell, he quha is maister of the gentilis, he quha is the trompet of the Apostolis, he quha is herald of al cuntreis, he quha knawis the secretis of heuin, that gif ony man sal preche ony new doctrine, lat him be accursit.[1] And on the wthir syde, contrare cryis certane padokis, filthy verming, and fleis præparit to the dethe, of the quhilk sort are the Pelagianis, and that to the Catholikis:—Be our auctoritie, say thai, be our dominioun, be our expositioun, condemne that thing quhilk ze held, hald that thing quhilk ze condemnit, cast away zour auld fayth, the determinationis of zour fatheris, the pledgeis of zour eldaris, and resaue,—quhat materis I pray zow? I wg to tell. For thai ar sa prydeful, that nocht onlie thai appere that thai may nocht be affirmit, bot nocht to be confutit without sum horrible cryme.

An illatioun or consequence.

S. Paul.

An illusioun of the plagis in Ægipt. Ar nocht the Caluinianis this day as proud in Scotland?

[1] O.E. p. 15.

Quhy ar sum cunning men sufferit be God sumtymes to preche errouris? Item, that hæreseis ar callit also strange Godis. Cap. XII.

Bot sum man will say: Quhy oftymes heirfor ar thai sufferit be God sum excellent persones placeit in the Kirk to preche new thingis to the Catholikis? This is an apt quæstioun, and worthy to be tretit mair diligentlie and mair largelie: to the quhilk nochttheles it becumis to satifie nocht of my awin ingyne, bot be auctoritie of the diuine law, and be the doctrine of an ecclesiastik maister. Lat ws thairfor heir the haly man Moyses, and lat him teche ws, quhy cunning men, and quha, for the gift of science, be the Apostil ar callit also Prophetis, ar permittit sumtyme to setfurth new doctrine, quhilk the auld testament be an allegorik speche vseis to cal strange Godis, for that cause, to wit, that sua be hæretikis thair opinionis ar haldin in reuerence, as be the gentilis wes thair Godis. Thairfor blissit Moyses wrytis in Deuteronomie: Gif a Prophet, says he, sal ryse in the middis of the, or quha sal say that he hes sein a dreme,—that is, a techear * placeit in the Kirk, quhome his discipulis or auditouris beleuis to teche be sum reuelatioun. Quhat thairefter?—And gif he sal fore-speik, says he, a signe or foretaking, and it sal chanse, as he hes spokin. I wate nocht treulie quhattin a grete maister is signifiit, and of sa grete science, that he mot appere to his awin scoleris to knaw nocht only manly thingis, bot also that he may knaw afoir thai thingis, quhilkis ar aboue man. Of quhilk kynd thair discipulis almaist bragis to hef bene Valentinus, Donatus, Photinus, and Apollinaris, and the rest of that sort. And quhat thairefter? And he sal tel to thee, says he, lat ws go and follow[1] strange Godis, quhome thow misknawis, and lat ws serue thame. Quhat ar strange Godis, bot

S. Paul callis the expositouris of the Scriptuir Prophetis. Strange godis ar callit erroneous doctrine.

Deut. 13.

An allegorik speche is, quhen an wthir thing is meanit than the wordis planelie signifiis.

* Zea, bot the new techearis takis the place at thair awin hand.

To haif confidence in onyane man, quhow pernicious is it.

Note.

[1] O.E. p. 16.

strange errouris, quhilkis thow misknew, and is new and nocht hard? And lat ws serue thame: that is, lat ws beleue thame, and follow thame. Quhat than finalie? *Thou sall nocht heir*, says he, *the wordis of that Prophet, or dremar.* And quhy, I pray thee, is that thing forbiddin be God nocht to be techeit quhilk be God is forbiddin to be hard? Because, says he, the Lord zour God temptis zow, that it mot be plane quhidder ze luue him or nocht in all zour hert, and in all zour saul. Mair cleirlie than the lycht the cause is oppinnit, quhy sumtymes the prouidence of God sufferis sum reularis of the Kirkis to preche sum new doctrine: that the Lord zour God, says he, mot preue zow. And, suythlie, it is a grete temptatioun, quhen that man, quhome thow beleuis to be a Prophet, a Disciple of the Prophetis, a Doctour, and affirmar of the veritie, and quhome thow hes embraceit in grete veneratioun and luwe, the samin man fra hand suld inbring in hidlingis pestilent errouris, quhilkis haistelie thow may noth parsaue, quhilis thou is led be the præiudice of the auld doctrine; and iugeis noth lesum esalie to condemne it, sa lang as thow is empescheit be the affectioun of thi auld maister.

Quhy sufferis God sumtymes hereseis to ryse vp?

It is a grete temptatioun gif thi bischope precheis hæresie, bot nocht sa grete gif a strangear, to quhome thow aucht na attendence, precheis the samin.

Exemples of temptatioun in the lauchful ministeris of the Kirk: and first, of the hæretik Nestorius, quha wes a Bischope lauchfullie ordinat. Cap. XIII.

Heir, perchanse, sum man wald ask that thir thingis, quhilkis ar allegeit be haly Moyses, be sum ecclesiastical exemples war maid plane. It is a iust requeist, and nocht lang to be delayt. For that I may begin at the nerrast and maist manifest, quhattin a temptatioun think we it to hef bene, quhen that mischeuous Nestorius haistelie of a scheip turnit in ane wowlf, began to ryue the flok of Christe: quhen thir samin men quha wes revin and gnawin be him, beleuit that

A greatear temptatioun, nor quhen a rennigat and a voluptuous preist, or munk makis his assalt aganis the trewth.

he hadd bene ane[1] of Christis scheip, and thairfor war thai mair patent to his byting? For quha wald esalie beleue that man to erre quhome he saw electit be sa grete iugement of the empyre, and haldin in sa grete fauour of the preistis? quha with sa grete luue of the sanctis, with sa grete fauour of the peple, daylie wes renounit; quha oppinlie tretit the word of God, and confutit also the pestiferous errouris of the Iowis and Gentilis. Be sik a maner as this, I pray zow, quhome wald he nocht cause trow, that he techit the trewth, precheit the trewth, and vnderstuid the trewth? Quha, that he mycht oppin the way to his awin ane hæresie, persuitit the blasphemeis of al hæreseis? Bot that wes it that Moyses says: The Lord zour God temptis zow, gif ze luue him or nocht.

A delitious venum.

Of the hæretik Photinus. Cap. XIIII.

And that we sett Nestorius asyde, in quhome wes euir mair admiratioun than proffet, mair fame and name, than experience; quhome, be the opinioun of the peple, a certane tyme throw manlie fauour mair than godlie, wes haldin in æstimatioun: lat ws mak mentioun of thame rather quha, being excellent in grete actis, and grete diligence, become nocht a litle tentatioun to the Catholik men, as in Pannonia, in the memorie of our eldaris, Photinus is rememberit to hef temptit the Kirk of Sirmitane; quhare, quhen with grete fauour of al men, he wes promotit to the dignitie of preistheid, and certane tyme maid ministratioun thair as a Catholik, fra hand, as that euil prophet, or dremar quhome Moyses signifiis, began to persuade the peple of God committit to him, that thai suld follow strange Godis, that is strange errouris quhilkis afoir thai misknew. Bot this is a commoun thing: bot this wthir a pernicious, insafer as

Pannonia wes thai landis quhilk nou ar callit Vngarie and Austrik.

Photinus a cunning hæretik.

[1] O.E. p. 17.

to sa grete a wickitnes he vseis nocht a mein and a vulgar support. For he wes bayth potent in quiknes of ingyne, excellent in the riches of leirning, and weray pissant in eloquence: as he quha had copiouslie and grauelie bayth ressonit[1] and writtin in bayth the toungis, quhilk thing is maid manifest be his bukes zit resting, quhilkis he partlie maid in Greik, and partlie in Latin. Bot it chanseit weil that the scheip of Christe committit to him, gretumlie and warlie walkryfe for the catholik fayth, haistelie had respect to the saynges of Moyses afoir wairning. And albeit thai meruelit at the eloquence of thair Prophet and Pastour, zit thai misknew nocht the temptatioun. For quhome, thai afoir as the belwodder of the flok followit, the samin thairefter as a woulf thai began to flie.

The ingyne, leirning, and eloquence of Photinus.

Deut. 13.

Of the hæretik Apollinaris. Cap. XV.

And nocht onlie be exemple of Photinus, bot also of Apollinaris, leir we the perel of this temptatioun in the Kirk, and togidder ar aduertisit mair diligentlie to obserue the saifgaird of the fayth. For he engenerit to his scoleris richt vehement cummeris, and grete perplexitie, as quhen the auctoritie of the Kirk drew thame fra this syde, and the familiaritie of thair techear drew thame abak agane fra the wthir syde: sua thai, sweand and swounand betuix thame twa, determinatis nocht quhat wes specialie erast to be chosin be thame. Bot peraduentuir that man wes of sik sort that he wes worthy lychtlie to be contemnit. Zea, trewlie he wes sa excellent, and sik a man, to quhome thai micht ouer haistelie hef geuin credit in mony thingis. For quha wes mair excellent than he in quiknes of ingyne, in exercise, and leirning? Quhow mony hæreseis in mony volumis oppressit he? quhow mony errouris inimeis to the fayth

The excellencie of Apollinaris. Of his large writtingis aganis Porphirius.

[1] O.E. p. 18.

confutit he? Ane signe thairof may be that noble and large werk, of na les than of thretty buikis, in the quhilk, be grete heip of probationis, he confoundit the woud, fals allegeance of Porphirius. It war a lang tyme to reherss al his werkis, be the quhilkis trewlie he micht hef bene æquall to the grete bigaris of the Kirk, war nocht be that prophane lust of hæretik curiositie, I wate nocht quhat noueltie[1] he had found, be quhilk, as be the admixtioun of certane lepre, he defylit al his labouris: that his doctrine mycht be callit nocht sa mekle ædificatioun as temptatioun of the Kirk.

Of the principal hæreseis of the forenameit: and first of Photinus errour. Cap. XVI.

Heir, perchanse, it may be askit at me that I declare the hæreseis of sum of thame afoir nameit, to wit, of Nestorius, Apollinaris, and Photinus. Bot this thing treulie to the mater of the quhilk we now talk pertenis nocht. For we hef tane porpose nocht to discuss the errouris of euery man, bot to produce the exemplis of few, be quhilkis euidentlie and cleirlie it mot be schawin that quhilk Moyses speikis: that is to wit, gif ony techear in the Kirk, he being a Prophet also in the interpreting the mysteriis of the Prophetis, attemptis to inbring ony nouatioun in the Kirk of God, that the prouidence of God sufferis that thing to be for our probatioun. It sal be profetable heirfor, in the bypassing, quhat the foirnamit hæretikis thinkis schortlie to expone, that is, Photinus, Apollinaris, and Nestorius. This, heirfor, is the sect of Photinus. He affirmis that God is single† and solitare, and to be confessit of the Iowis manere: he denyis the fullines of the Trinitie, and nothir thinkis he to be ony persoun of the Sone of God, or ony persoun of the Haly Spirit; bot affirmis Christe

Thir auld hæretikis barkit specialie aganis Christe our heid: bot the new aganis the Kirk—his mystical body, and sumtymes aganis bayth.

† That is, without distinctioun of persones.

[1] O.E. p. 19.

to be only a man allane, to quhome he ascriuis the beginning to be of Marie; and sua on al manere techeis he, that we suld worschip onlie the persoun of God the Father, and worschip Christe only as a man.

Of the hæresie of Apollinaris. Cap. XVII.

Thir thingis, heirfor, techis Photinus. Bot Apollinaris in a manere crakis and waintis that he consentis in deid to the vnitie of the Trinitie, and that, trewlie, be full hailnes of fayth; bot, be oppin professioun, he blasphemis the incarnatioun of the Lord. For he[1] says that in the body of our Saluiour that othir aluterlie thair wes nocht a manis saul, or at the leist, that thair wes sik a saul quhilk wantit mynd and ressoun. Atouer, he said that the flesche of the Lord wes nocht resauit of the flesche of the haly virgine Marie, bot descendit frome heuin in the virgine. And he, all tymes, flowand and doutsum, sumtyme precheit it to be coæternal, and euir alyke lestand with the Sone of God, and sumtyme it to hef bene maid of the diuinitie. For he wald nocht twa substances to be in Christe, ane diuine, and an wthir humane, ane of the father, an wthir of the mother; bot he beleuit that the self natuir of the Sone of God wes cuttit sindrie,—as that ane part perseuerit in God, and ane wthir part wes turnit in the body;—as quhen the veritie says of twa substances to be ane Christe, he, contrarious to the veritie, of ane diuinitie of Christe, wald affirm twa substances to hef bene maid. Hiddirtillis, sua dremis Apollinaris.

Of Nestorius errour. Cap. XVIII.

Bot Nestorius, be a contrarious seiknes to Apollinaris, quhen he imaginatis him self to diuide twa substances

[1] O.E. p. 20.

in Christe, he bringis in fra hand twa persones, and be an vnhard wickitnes he will that thair be twa Sones of God, twa Christis—the ane to be God, and the wthir man; the ane of the father, the wthir quhilk is generat of the mother. And thairfor affirmis he haly Marie nocht to be callit *θεότοκον* (that is the Mother of God), bot *χριστότοκον* (that is the Mother of Christe): for that cause, to wit, that nocht that Christe quhilk is God, wes borne of hir, bot that quhilk wes man. Gif ony man thinkis him in his writtingis to name ane Christe, and to preche ane persoun of Christe, lat him nocht beleue him fulechelie. For othir hes he inuentit that be craft of dissauing, that be guid, he mycht mair esalie persuade the euill, as the Apostill says: Be guid he hes wrocht to me dethe. Or, thairfor, as we hef said, for dissait in sum places of his writtingis he bragis that he beleueis to be ane Christe,[1] and ane persoun of Christe. Or, at the leist, efter the birthe now of the Virgine, he says that twa persones conuenis sua in ane Christe, that nochttheles in the tyme of the conceptioun and birthe of the Virgine, and a litle thairefter, he contendis to hef bene twa Christis: and quhen, to wit, Christe wes first borne a commoun man and man allone, and nocht zit marrowit be the vnitie of the persoun of the Sone of God, that thairefter the persoun of the Sone of God resauing Him to the self descendit: and albeit now He resauit, remanis for a tyme, in the glore of God, zit that na difference suld be hald betuix Him and wthir men. Thir thingis sua Nestorius, Apollinaris, and Photinus, as woud doigis, barkis contrare the catholik fayth;—Photinus, nocht confessing the Trinitie; Apollinaris, sayng the natuir of the Sone of God to be conuertible, and nocht confessing twa substances to be in Christe, and othir denying the hail saul of Christe, or, at the leist, denying mynd and resoun to be in the saull, and affirming the Word of God to hef

The craft of hæretikes.

Rom. 7.

The summe of thir thre errouris.

[1] O.E. p. 21.

bene for the knaulege of the mynd; Nestorius, allegeing twa Christis othir euir to be, or sumtyme to hef bene.

Quhat is the trew catholik fayth aganis thir hæretikis. Cap. XIX.

Bot the catholik Kirk, vnderstanding bayth richt of God and of our Saluiour, nothir blasphemis contrare the mysterie of the Trinitie, nor contrare the incarnatioun of Christe. For it worschipis ane diuine substance in fulnes of the Trinitie, and æqualitie of the Trinitie in ane and in the samin maiestie: and ane Iesus Christe, and nocht twa Christis, and the samin to be bayth God and man. It beleuis suythlie to be in him ane persoun, bot twa substances; twa substances suythlie, bot the twa substances to be ane persoun, because the Word (or Sone of God) is nocht changeable, that he may be changeit in a body. It beleuis ane persoun, lest professing twa sones it mot be iugeit to worschip a Quaternitie, and nocht the Trinitie. Bot it is weray proffetable that we [1] explane the samin thing agane and agane, mair distinctlie and expreslie. In God is ane substance, bot thre persones: in Christe twa substances, bot ane persoun. In the Trinitie is ane wthir and ane wthir, bot nocht ane wthir substance and ane wthir substance. In our Saluiour is ane wthir substance and ane wthir substance; but nocht ane wthir and ane wthir. Quhow is thare in the Trinitie ane wthir and ane wthir, and nocht ane wthir substance? Because, to wit, ane wthir is the persoun of the Father, ane wthir of the Sone, and ane wthir of the Haly Gaist: bot, zit, thair is nocht ane wthir and ane wthir, bot ane and the samin natuir of the Father, and of the Sone, and of the Haly Gaist. As in our Saluiour thair is ane wthir substance and ane wthir substance, bot nocht ane wthir and wthir. Because, to

Note the godly eruditioun of the wrytear, in the hie mysterie of the haly Trinitie, and of our Saluiour.

Ane wthir and ane wthir: that is, in personis. In the diuinitie is ane substance and thre persones: bot in Christe ane persoun and twa substances, diuine and humane.

[1] O.E. p. 22.

wit, the substance of the diuinitie is ane, and of the humanitie ane wthir: bot, zit, the diuinitie and humanitie is nocht ane wthir Christe, bot ane and the samin Christe, ane and the samin Sone of God; and of ane and the samin Christe and Sone of God is ane and the samin persoun. As in a man the body is ane thing, and the saul an wthir thing; bot the saul and body is ane and the samin man. In Petir and Paul ane thing is the saul, and wthir thing is the body: and zit the saul and the body ar nocht twa Petiris: or the saul is ane Paul, and the body ane wthir Paul: bot Petir is ane and the samin, and Paul is ane and the samin, being of twa and diueris naturis of saul and body. Sua, heirfor, in ane and the samin Christe ar twa substances; bot ane is diuine, and ane wthir is humane; ane of God the Father, ane wthir of the Virgine the mother; ane coæternal and æqual with the Father, the wthir in tyme les than the Father; ane of the samin substance with the Father, ane wthir of the samin substance with the mother: zit bot ane and the samin Christe is in bayth the substances. Heirfor Christe God is nocht ane, and Christe man an wthir; nocht the ane nocht creat, and the wthir creat; nocht the ane impassible, and the wthir passible;[1] nocht the ane æqual with the Father, and the wthir les than the Father; nocht the ane of the Father, and the wthir of the mother; bot the ane and the samin Christe is God and man; the samin nocht creat and creat; the samin vnchangeable and impassible; the samin changeit and sufferit; the samin æqual to the Father, and les; the samin of the Father afoir al warldis begottin, the samin in the warld generat of the mother: perfyte God, and perfyte man; in Him as God ful diuinitie; in him as man ful humanitie. Humanitie, I say, ful as it quhilk hes bayth saul and body, bot a weray body, zea our body, and body of the mother; a saul

A similitude.

[1] O.E. p. 23.

trewlie endewit with vnderstanding, strenthit with mynd and ressoun.

In Christe Iesus is na commixtioun nor changeing of diuinitie in humanitie, or contrare: bot bayth the twa naturis vniit in ane persoun, without al præsenting of ony wther persoun. Cap. XX.

Thai ar, heirfor, in Christe the word, the saul, and body; bot al this thing is ane Christ, ane Sone of God, ane Saluiour, and our Redemar. Bot ane, nocht be, I wate nocht quhat, corruptible confusioun of the diuinitie and humanitie, bot be ane hail and certane singular vnitie of persoun. For that coniunctioun changeit nor conuertit nocht the ane in the wthir, quhilk errour is propre of the Arrianis; bot sua ionit thame bayth in ane, that the singularitie of the ane and the samin persoun, euir remaneing in Christe, for euir also mot perseuere the proprietie of euery ane of baith the natuiris; to wit, that God neuir beginnis to be the body: quhilk thing also is maid plane be exemple of the state of man. For nocht onlie in this præsent lyfe, bot in the lyfe to cum also, euery man sal consist of body and saul; zit neuir sal the body be turnit in the saul, nor the saul in the body. Bot euery man being to leue without end, in euery man without end necessarlie sal perseuere the difference of bayth the substances. Sua,[1] in Christe, also, the proprietie of bayth the substances is to be retenit to euery ane thairof, saifing zit the vnitie of persoun. Bot quhen we name oftymes the Persoun, and says that the persoun God wes maid man, gretumlie is to be ferit that we appere nocht to say this that God, the Sone, be only imitatioun of doing hes tane vpon Him our natuir, and quhateuir that thing be of manlie leuing, quhilk He did, that He did it as ouerschaddowit, and nocht as a

An errour heir confutit concerning the ane persoun in Christe.

[1] O.E. p. 24.

weray man: as it vseis to be done in the playng places, quhare a man schortlie plays the partis of sindry persones, of quhilkis nane is he in deid. For quhouoft euir that ony imitatioun of wthir menis doingis is tane vpon ony, sua the offices or werkis of wtheris ar done, that thir zit quha dois thame ar nocht the samin persones, quhome thai præsent. For lat ws nocht vse, as for demonstratioun, the exemplis of secularis, and of the Manicheis: quhen the playar of a tragedie præsentis the persoun of a preist, or of a king, he is nocht a preist, or a king. For efter that he hes endit the part of his play, thai thingis also ceissis quhilkis he tuke on him be that persoun. God stay fra ws that wickit and cursit mokrie. Lat that be the madnes of the Manicheis, quha, precheand phantaseis, says, that the Sone of God become nocht the persoun of a man in substance, bot, be a certane apperand gysing and conuersatioun, finzeit the samin. Bot the catholik fayth sua says the Sone of God to be maid man, that He tuke nocht our natuir on Him finzetlie and vnder a schaddow, bot verelie and manifestlie; and that He præsentit nocht thai thingis quhilkis pertenit to man, as of an wthir, bot exerceit thame as His awin, and, aluterlie, wes that thing, quhilk He præsentit. As we our selfis, also, in that we speik, vnderstand, leuis, and in substance ar, we præsent nocht wthir men, bot ar men in deid. For Petir and Iohne, that I may name thame specialie, wes nocht men be præsenting wtheris, bot men in weray substance. Siklyke, Paul nocht feinzetlie præsentit an Apostil, or feinzit him to be [1] Paul, bot wes an Apostil, and in weray substance wes Paul. Siklyke, also, the Sone of God, takand on Him and haifand ane body in speiking, doing, and suffering be the flesche, zit without al corruptioun of His natuir, He deinzeit Him aluterlie to do this in deid, nocht that He be imitatioun schew

The Manicheis.

The catholik doctrine.

[1] O.E. p. 25.

or finzeit Him to be man, bot trewlie gaue Him self a perfyte man, nocht that He suld appere or be iugeit, bot that He suld be, and that in weray substance, a perfyte man. Heirfor, as the saul adunit to the body, bot nocht zit turnit in the body, præsentis nocht an wthir man, bot is a man, and a man nocht be feinzeing, bot be substance; sua, also, the Sone of God, without al changeing of the self, be vniing Him self to man, nocht be commixtioun of natuiris, nor be præsenting an wthir, bot in the self substance, wes maid man. Heirfor, lat al the vnderstanding of sik a persoun aluterlie be wappit away, quhilk be finzeing and præsenting an wthir, is tane on hand, quhare ane thing euir is in trewth, and ane wthir thing is finzeit: quhare that man quha præsentis the persoun, neuir is he quhome he præsentis. God forbid that be this dissaitful maner the Sone of God mot be beleuit to hef tane on Him the persoun of man: bot rather sua, that, His substance remanyng vnchangeable, and takand the natuir on Him of a perfyte man, He mot be the body self, the man self, and the self persoun of the man, nocht a fenzeit, bot a trew persoun; nocht in præsenting, bot in substance; nocht, schortlie, that mot ceiss with the præsenting, bot quhilk aluterlie remanis in substance.

A similitude.

That the vnitie of persoun in our Saluiour wes complete in the Virginis bosum. And that the propirteis of the humane natuir in our Saluiour ar catholiklie attribute to His Godheid: and the propirteis siklyke of His Godheid, to His manheid: be ressoun that the Sone of God and man is ane Christe only in persoun. And that the blissit Virgin deulie is callit the Mother of God. Cap. XXI.

Heirfor, this vnitie of persoun in Christ, naways eftir the birthe of the Virgine,[1] bot in the self wombe of

O.E. p. 26.

the Virgine, wes coniunit and perfytit. For we man, gretumlie, bewar that we confes Christe, nocht onlie ane, bot also euir to be ane: because it is an intolerable blaspheme that, gif thow affirme that He is now ane, zit sumtyme thow wil contend that He hes nocht bene ane bot twa: that is, ane eftir the tyme of baptime, bot twa about the tyme of His natiuitie. Quhilk botumles sacrilege na wthirways trewlie may we eschew, except we confes man vnit to God in vnitie of persoun, nocht in His ascensioun, or resurrectioun, or in baptim, bot than in the motheris wombe, than quhen the Virgine consauit. For the quhilk vnitie of persoun, indifferentlie to Him and alyke bayth, thai thingis, that ar propir to God, ar attribute to man, and quhilkis ar propir to the body, ar appropriat to God. For, frome this ground, is it that is reuelit in writ be God: bayth the Sone of Man to hef descendit frome heuin, and the Lord of gloir to hef bene crucifiit in erth. Fra that ground is it, also, that the body of the Lord being maid, the body of the Lord being creat, that the Sone of God Himself mot be callit maid, the complete wisdome of God mot be callit the creat knawlege: as in the foreknaulege His handis and feit ar schawin to be peirsit. Be this vnitie, I say, of persoun, that thing also is perfytit be ressoun of siclyk a mysterie, that the body of the Sone of God being borne of an immaculat mother, God Himself in the secund persoun, mot be beleuit maist catholiklie to be borne of the Virgine, and maist wickitlie denyit to hef bene borne. Quhilk thingis sen thai ar, God forbid that ony man preiss to defraude the haly Virgine of the priuilegis of the grace of God, as of hir special gloir. For sche, be a special gift of oure Lorde and God, bot of hir Sone, maist treulie and blissitlie is to be confessit to be θεότοκος (that is, the Mother of God). Bot nocht on that manere the Mother of God, as sum vickit hæresie suspectis, quhilk affirmis hir to be callit be

Note. A proffetable reul, to vnderstand sindry scripturis concerning our Saluiour.

Io. 3.

1 Cor. 2.

Psal. 21.

Aganis an hæresie contrare to this trewth.

name onlie the Mother of God, as sche quha buir a man[1] quha efterwart was God: as we cal the mother of a preist, or the mother of a bischope, nocht now in the bering of a preist or a bischop, bot in the bering a man, quha eftirwart wes maid a preist or bischope. Nocht sua, I say, haly Marie is the Mother of God, bot thairfor rather, because, as it is ellis said, that in hir consecrat bosum that maist haly mysterie wes wrocht, quhilk, for a singular and onlie vnitie of persoun, as the Sone of God in manly nature is man, sua man in God is God.

A repetitioun of the errouris præceding: with a congratulatioun to the trew catholik Kirk, for hir synceritie of fayth. Cap. XXII.

Bot now to thai thingis quhilkis of the foresaidis hæresiis ar of the catholik fayth schortlie spokin afoir, for strenthin of oure memorie, lat ws schortliar and mair narroulie reherse: to wit, that the thingis rehersit agane may be bayth mair fullelie vnderstand, and pressit in memorie mair firmlie may be kepit. Lat it be, heirfor, an accurse to Photinus, quha nocht resauis the fullines of the Trinitie, and quha prechis that Christ is man onlie. Lat it be an accurse to Apollinaris, quha affirmis that thair is corruptioun of the Trinitie changeit in Christ, and quha takis away the proprietie of the perfyt manheid in Him. Lat it be an accurse to Nestorius, quha denyis God to be borne of the Virgine, and affirmis to be twa Christis, and, the fayth of the Trinitie being schote away, introducis til ws a Quaternitie. Bot, blissit is the catholik Kirk quha wirschipis ane God in fullines of Trinitie, and siklyk æqualitie of the Trinitie in ane diuine substance: that nothir the singularitie of the substance mot confund the proprietie of persones, nor

Obserue guid Christiane, that you be partisman of thir blissingis.

[1] O.E. p. 27.

zit, siklyk, the distinctioun of the Trinitie mot diuide the vnitie of the Godheid. Blist, say I, is the Kirk quha in Christ beleuis to be twa weray and perfyte substances, bot the persoun of Christ to be ane: that nothir the distinctioun of naturis mot[1] diuide the vnitie of persoun, nor zit alykways the vnitie of persoun mot confound the difference of substances. Blist, I say, is the Kirk, quhilk that it mycht grant bayth euir to be, and to hef bene ane Christe, confessis the manheid vnitit to the Godheid, nocht eftir the birthe, bot ewin in the self wombe of the Virgine. Blist, I say, is the Kirk quha vnderstandis God maid man, nocht be changeing of natuir, bot be ressoun of the ane persoun, —of the persoun trewlie nocht finzeit, appering, and vanissing away, bot of the subsisting persoun, and euir permanent. Blist, I say, is the Kirk quhilk prechis this vnitie of persoun to haif sa greit power, that, thairthrow, be a meruolous and intellable mysterie, it attributis the godlie propirteis to man, and the manlie to God.

Io. 3. For, thairthrow, that man descendit from heuin as concerning God it denyis nocht; and beleuis that God as concerning man, wes in the erd maid, sufferit, and crucifiit. Thairthrow, breuelie, it confessis bayth man to be the Sone of God, and God the Sone of the Virgine. Blist, heirfor, and worschipful, sanctifiit, and maist haly is that confessioun, aluterlie to be comparit to that supernal louing of the angelis, quhilk be ane threfald blissing glorifiis ane Lord God! For specialie thairfor it furthschawis the vnitie of Christ, that the mysterie of the Trinitie exceid nocht in numbir. Thir thingis ar spokin, as it war be the way; ane wther tyme mair fullelie to be tretit and explanit.

[1] O.E. p. 28.

He returnis to the temptatioun of the faythful be erroneous doctrine, techeing al guid Christiane that he suld resaue the doctouris aggreing with the Kirk, and nocht leue the fayth of the Kirk with ony ane doctour quhatsumeuir. And first, of Origine. Cap. XXIII.

Now lat ws return to our porpose. We said thairfor, in the former partis, that in the Kirk of God tentatioun of the peple wes the erroure of the techear: and in sa mekle the tentatioun gretar, quhow mekle he war cunningar, quha had errit. Quhilk thing first be authoritie of Scripture, thairefter be exemplis of the Kirk we declarit: to wit, be the rehersing[1] of thame, quha quhen sumtyme war estemit of hail fayth, and at lenthe zit othir fel in an wther manis sect, or thame self inuentit thair awin hæresie. A gret mater trewlie and proffetable to be lerit, and necessare to be brocht in memorie, quhilk thing diligentlie be abundance of exemplis we suld mak cleir, and ding in the eris of men: that al Catholikis almaist hes knawin that thai suld resaue the doctouris with the Kirk, and nocht with the doctouris leue the fayth of the Kirk. Bot I think this, that sen we may produce mony in this kynd of tentatioun, that almaist nane is that may be comparit to the tentatioun of Origine,—in quhome thai war mony thingis sa fer excellent, sa singular, sa meruolous, that in the begynning ony man esalie mycht iuge credit to be geuin to al that he affirmit. For gif lyfe makis authoritie, he wes a man of grete labouris, of grete chastitie, of grete patience, and suffering. Gif gentrice or leirnyng, quha was mair noble than he, first quha was borne in that houss, quhilk wes maid noble be martyrdome? And thairefter for Christis saik, nocht onlie wes denudit of his father, bot of al his geiris also, sa mekle proffetit in the stryte way

Note.

Of Origine.

Of the singular propirteis in Origine.

Sa mony excellent propirteis wes nocht knawin

[1] O.E. p. 29.

amangis al our rennigatis: quharefor, mair mischeantlie wes the feble of fayth vincust.

of haly pouertie, that he, for confessing the Lord oftymes (as thai say), wes afflictit. Bot zit thir thingis allane war nocht in him, quhilkis all efterwart mycht be temptatioun; bot sa grete also quiknes of sa profound, sa scharpe, sa gentil ingyne,[1] that almaist he gretumlie and fer ourcome al wtheris; and of sa gret excellencie of leirnyng and of al eruditioun, that thai war litle of diuine philosophie, and almaist peraduentuir nane of humane philosophie, quhilk he had nocht throwchlie knawin. To quhois knawlege, quhen the Greikis gaue place, the Hebrew literis also war exornat be him. Bot quhairto sal I tel of his eloquence? quhais speche wes sa plesand, sa iocund, sa sueit, that to me apperit out of his mouthe, nocht wordis sa mekle as certane hwnie to hef flowit. Quhat thingis difficil to persuade, be strenthe of disputatioun maid [2] he nocht plane? Quhat thingis difficil to be done, dressit he nocht that thai mot appere maist facil. Bot perchanse, be knottis onlie of argumentatioun he dressit his allegeance. Ze, planelie, neuir wes ony of the doctouris that vseit *sa* ma*ny*[3] exemplis of Godis law. Bot I trow that he wrate bot litill. Na mortal man wrate mair: that it apperis to me that al his writtingis may nocht onlie nocht be perfytlie red, bot na wayis may be found. To quhome, that na thing suld inlake to the occasioun of science, the fowthe of age aboundit also. Bot peraduenture he wes litle happy be his scoleris. Quha ewir was mair happy? Furth of his bosum treulie become innumerable doctouris, innumerable preistis, confessouris, and martyris. Bot quhou gret wes than the admiratioun of him amangis al men, quhow grete the gloir, quhou grete the fauour, quha can declair? Quha weil studious of religioun come nocht fleand to him, fra the vtmaist partis of the warld? Quhat Christiane worschipit nocht him as a prophet? Quhat philosophour worschipit him nocht as a maister?

His leirning in the Greke and Hebrew toungis. His suete, flouing, speche: his strenthe in disputatioun.

Plæraque exemp. lat. hoc loco corrupta sunt.

[1] O.E. ingyme. [2] O.E. p. 30. [3] O.E. vseit may.

Quhow worschipful wes he, nocht onlie to the priuat estate of men, bot to the Empyre self also, the historiis declaris, quhilkis schawis that the mother of Alexander the Empriour callit him in hir cumpanie, and that for the merit trewlie of heuinlie wisdome, with gift and luue of the quhilk he was inflammit. Bot his epistolis also beris witness, quhilk he, be authoritie of his pouer in Christe, wrate to Philip the Empriour, quha wes the first Christiane of the Romane Princis. Of quhais incredible knawlege, gif ony resauis nocht a testimonie be report of ws Christianis, lat him at the leist resaue the confessioun of the Ethnikis, according to the witnessing of philosophouris. For wickit Porphyrius self, mouit be the name of him, almaist in his barneage, passit to Alexandria, and thair saw him, than ane aigeit man, bot planelie sik a ane, and sa excellent that he had ascendit the heich toure of al science. Tyme sal sonear failze me nor I may collect anis, for[1] the leist part, thai excellent thingis, quhilkis sprang of that man, quhilkis al nocht onlie zit pertenit to the gloir of religioun, bot also to the[2] grete cause of tentatioun. For quha is he quha wald hef schaikin fra him a man of sa grete ingine, of sa greit leirnyng, of sa gret beutifulnes, and nocht rather vse this sentence: that he had leuir erre with Origene than with wtheris to vndirstand the trewth? And quhat neidis mair? The mater declinit heirto, that nocht a manly, bot as the mater schew, a weray perelous tentatioun of sa grete a persoun, of sa grete a doctoure, of sa grete a prophete, dounled mony fra the integritie of fayth. Quhairfor the samin Origene, sa excellent and sik a man; quhylis he insolentlie abuseis the grace of God; quhylis he lippinnis ouermekle to his awin ingyne, and creditis til him self largely; quhylis he estemis lytle the auld simplicitie of the Christiane religioun; quhylis he præsumis to haif vnderstanding by all wtheris; quhylis he,

Philip, the first Christiane Empriour. Euseb. Hist. Eccles. lib. 6.

Porphyrius wes a blasphemous wrytear aganis the Christiane religioun.

Of Origenis fal, and of the cause thairof.

[1] O.E. p. 31.

[2] O.E. ye a.

contemnand the ecclesiastik traditionis, doctrine, and auctoritie of the forefatheris, interpretis of a new manere certane heidis of Scripturis, he deseruit that of him also to the Kirk of God it mot be said: Gif a prophet sal ryiss in the middis of thee:[1] and a litle eftir: Thow sal nocht heir (says he) the wordis of that prophete: and siklyke, Because the Lord zoure God (says he) temptis zow, quhiddir gif ze luue him, or nocht? Trewlie, nocht onlie a tentatioun wes it, bot also a grete tentatioun, quietlie, and step and step, to draw away be admiratioun of his ingyne, eloquence, conuersatioun, and fauoure, the Kirk of God til him submittit, and on him depend-and, and na thing suspectand of him, na thing fering him, haistelie fra the auld religioun til a new prophana-tioun. Bot sum man wil say, that the bukis of Origene ar corruptit. This I ganestand nocht, bot erar wald the samin; for that is techit be sum and also writtin, nocht be Catholikis onlie bot also be hæretikis. Bot that is the thing quhilk we suld now consider, that albeit[2] him self wes nocht, zit the buikis set furth in his name, is a grete tentatioun: quhilkis, braistis owt in mony woundis of blasphemeis, nocht as wther menis, bot as his, ar red and luueit: that, albeit it wes nocht the mynd of Origene in the consaiting of the erroure, zit to per-suade the erroure the authoritie of Origine mot appere to mak mekle.

Origenis buikis be wtheris corruptit.

Of the fall of the grete leirnit man Tertulliane. Cap. XXIIII.

His erudi-tioun.

Bot the samyn is the case of Tertulliane: for as the wther amangis the Greikis, sua he amangis the Latinis, is to be iugeit neir the principal of al oure men. For quha wes bettir leirnit than wes this man? quha in the diuine and humane materis wes mair exerceit? He,

[1] O.E. the.

[2] O.E. p. 32.

trewlie, al the philosophie, and al the sectis of philosophouris, the authoris and appreuearis of the sectis, and al thair doctrine, al the veritie of historiis and of excerciseis, be a meruolous capacitie of mynd, perfytlie vnderstude. Bot excellit he nocht of solide and hie ingyne, that na thing almaist he set him to, quhilk he othir peirsit nocht be scharpenes of wit, or be wechty ressonis distroyit nocht. Ferther, quha may dewlie express the louing of his eloquence? quhilk is drest be sa grete, and be, I wate nocht quhat, force of ressonis, that it may schuit men forduart to the consent thairof, quhome it may nocht aluterlie tyist: of quhome thai ar almaist sa mony sentences as wordis, quhow mony sentences sa mony victoriis. This thing knawis the Marcionis, Apelles, Praxeæ, Harmogenes, Iowis, Gentilis, and thai callit† Gnostici, and the rest, quhais blasphemeis he, be mony and grete wolumis, as be certane fyireflachtis, brak doun to nocht. And, zit this man also, eftir al thir thingis, this man, Tertullian I mein, litil grippand and stikand to the catholik doctrine of the vniuersal, auld, aunciant fayth, and mair eloquent than happy, his iugement thaireftir changeit, did at lenthe that of him the blissit confessor Hilarius in a certane place wrytis: Be his errour following, says[1] he, fra his louable and approuable wrytingis he plukit away the auctoritie. And he also in the Kirk wes a grete tentatioun. Bot of him I wil speik na mair. This thing onlie wil I reherse, that, contrare the command of Moyses, in that he affirming the new furious madnes of ane Montanus sproutand vp in the Kirk, and thai woud dremis of new doctrine of certane voud women, to be trew propheciis, he deseruit that of him and of his wrytingis it suld be said: *Gif a prophete ryse in the middis of thee*; And, eftir: *Thou sal nocht heir the wordis of that prophete.* Quhy? *Because*, says he, *the*

Quhais errouris he confutit.

† Sua nameit for ostentatioun of thare science, quhen thai war maist vane, quha in that parte now hes mony discipulis. In 5. Math.

Tertulliane appreuit the dremis of Montanus.

[1] O.E. p. 33.

Lord zour God temptis zou, quhidder ze luue him, or nocht.

Quha is to be callit a Catholik? Of the miserable state of the wauering in fayth: and quhou in the haly catholik Kirk only is suir rest of conscience. Cap. XXV.

Be thir, heirfor, sa mony, and sa grete, and wtheris siklyk mony wechty ecclesiastical exemplis, we suld euidentlie persaue, and according to the law writtin in Deuteronomie mair cleirlie than the lycht vnderstand, that gif ony tyme ony techear in the Kirk sal wauer and aberre fra the fayth, that the prouidence of God sufferis this to be to the temptatioun of ws, quhidder we luue oure God or nocht in al oure hart, and in al oure saul. Quhilkis thingis, sen thai ar sa, he is a trew and a weray Catholik quha luuis the trewth of God, the Kirk of God, and the bodie of Christ; quha præferris na thing to the religioun of God, nor to the catholik fayth; nocht præferring the auctoritie of ony ane man, nocht the luue, nocht the ingyne, nocht the eloquence, nocht the philosophie: bot dispyseand al thir thingis, and perseuerand firme and constant in fayth, quhateuir thing he sal knaw the catholik Kirk vniuersalie to hef haldin of auld, that thing onlie decretis he to be haldin, and to be beleuit be him. Bot quhatsumeuir thing thaireftir be ony ane man, by al, and contrare al haly men to be brocht in of new, and nocht hard afoir, that thing[1] lat him vndirstand to pertene nocht to religioun, bot rather to tentatioun, and that, specialie, that he is instructit be the mynd and sayngis of Sanct Paul, for this is it, quhilk he wrytis in the first to the Corynthianis: It behuifis (says he) hæresiis to be, that quha ar prouin mot be manifest amang zow. As he wald say:—For this cause;

Quhy permittis God errouris and hæreseis to spring vp?

Lat the erroneous this day, lay to thair doctrine to this lyne, and reul.

1 Cor. 11.

[1] O.E. p. 34.

the auctouris of hæresie ar nocht haistelie be God ruitit out, that the prouin mot be maid manifest—that is, that euery man mot appere quhow grippand, faythful, and constant luuear he be of the catholik fayth. And, in deid, quhen euery noueltie springis out, fra hand is persauit the wecht of the corne, and lychtnes of the caf; than without gret difficultie is it blawin out of the barn fluir, quhilk without wecht wes haldin within the samyn. For sum ar quhilkis fra hand aluterlie blawis away: bot wtheris, aluterlie schakin out, bayth feriss to pereis, and thinkis schame to returne, woundit, half deid, and half leuing, as thai quha hes drunkin sik quantitie of wyne quhilk nothir hes micht to slay, nor zit may be digestit: nothir causis to de, nor sufferis to leue. O miserable state! O with quhou grete violence and feruour of cairis, and with quhou grete troublous blastis, ar thai cacheit and careit! For now quhat way the wind blawis, be suddane erroure ar thai reueist: now returnit to thame selfis, as certane contrarious wallis ar doung abak: now be fuleche præsumptioun thai thingis also quhilkis apperis incertane, thai appreue: now be an vnressonable dredoure also thai thingis quhilkis ar suir, thai feir—incertane quhat way thai suld pas, or quhat way suld return; quhat they suld couet, or quhat suld eschew; quhat thai suld hald, or quhat thai suld lat slip. Quhilk afflictioun trewlie, of thair doutsum and euil hung hart, is a medicine of Godis rewth towart thame, gif thai war wyise. For, heirfor, without the maist suir heuinning place of the catholik fayth, be sindry tempestuous stormis of thochtis and cuiris ar thai schaiking, strukin, and almaist slane, that thai mot lat[1] doun the sailis of thair proud consait, schaikin out to heicht, quhilkis vickitlie thai had dilatit to the windis of noueltie, and mot reduce and hald thame selfis within the maist suir raid, and harbery of thare haly mother the

The corne, the caf.

The half slane anis: nothir hait nor cauld.

A similitude.

The miserable state of the wauering wittit in fayth.

The haly catholikKirk is a suir heuinning place, to a tribulit conscience.

A trim metaphore.

[1] O.E. p. 35.

Kirk, and womet out agane fra the ground thai bittir and tribulous seis of errouris, that eftir thai micht drink the fluidis of the quick springand wattir. Lat thame forȝet weil that thai haif lerit nocht weil; and of al the doctrine of the Kirk quhilk be vndirstanding may be tane, lat thame tak: quhilk may nocht, lat thame beleue.

Aganis the inconstant and curious, new, forgearis of sectis and errouris. Cap. XXVI.

Qvhilkis thingis sen sa ar, I, gretumlie reuoluand and panceand the samin thingis with me self, may nocht merwel aneuch of sa gret wodnes of sum men, at sa gret impietie of thair blindit mynd, and schortlie at sa gret lust to erre and wauer, that thai nocht content of the rewl of beleif anis of the auld techit and resauit, bot seikis noueltie fra day to day, and euir ar desyrous to eik sum thing to religioun, to change, or to pluk fra it.

Obserue, O forgearis of new phantaseis!

As it war nocht the heuinlie doctrine that sufficeis anis to be reuelit, bot manlie doctrine, quhilk may nocht bot be daylie mending, zea, rather be repreuing be perfitit.

Prouer. 11.

Sen Godis word cryis: Pass nocht ouer thai boundis (proptis, or marcheis) quhilkis thy fatheris hes putt;

Eccle. 9.

and: Aboue the Iuge, iuge thow nocht; and:

Eccle. 10.

The serpent sal byte him quha cuttis the haige. And that also of the Apostil, be the quhilk al the vickit nouelteis of al hæresiis, as be a spiritual suord, hes oftymes bene

1 Tim. 6.

stowit away, and oftymes ar to be stowit: O Timothe, saue that thing, quhilk is geuin the to keip, eschewand the prophane nouelteis of woceis, and the contradictioun of science falslie sa callit, quhilk science quhen sum men promisis thai hef errit, as concernyng fayth. And,

A grete feruour to the trewth in this auctour.

eftir thir thingis, ar thai ony found sa indurat, sa inueterat, and of sa schamelis a forret, of sik obstinat vnschamefulnes,[1] of sa stanerie stubburnes, quha suld

[1] O.E. p. 36.

nocht submit thame selfis to sa gret plentuousnes of thir heuinlie wordis? to sa gret force and wecht suld nocht bow? be sa strang mellis and hemmeris quha suld nocht be betit doun? with sa gret fyreflachtis breuelie suld nocht be dung to the ground? Eschew, says he, the prophane nouelteis of woceis. He sayd nocht, the antiquiteis, he sayd nocht, the thingis haldin of hald: zea, rather planelie quhat contrarie mot follow he furthschew. For gif noweltie is to be eschewit, antiquitie is to be haldin: and gif noweltie is prophane and vngodlie, antiquitie is haly and sanctifiit. And oppositionis, says he (or obiectionis), of science falslie sa nameit. Treulie the name is falss in the doctrine of hæretikis, that ignorance be the name of science, mist be the name of brycht and fair wedder, mirknes be the name of lycht, mot be colorit and clokit. Quhilk sum men (says he) quhen thai promiseit, thai errit as concernyng faythe. Quhat thing promiseit thai quhen thai errit? Bot ane new and, I wait nocht quhat, vnknawin leirnyng. For thow may heir sum of thame selfis say: Cum ze, O ignorantis and miserable, quhilkis ar commonlie callit Catholikis, and leir the trew faythe, quhilk except ws nane vnderstandis, quhilk mony lyftyme of men afoir hes lyin hid, bot it is laitlie reuelit and furthschawin. Bot leir it thiftuoulie and secreitlie, for it sal delyte zow. And siklyke: Quhen ze hef lerit it, teche it in hidlingis, leste the warld heir, lest the Kirk knaw. For it is geuin to few men to vnderstand the secrete of sa grete a mysterie. Ar nocht thir the wordis of that huir quhilk, in the Prouerbis of Salomon, callis til hir men by the way quhen thai had the gait. Quha is (says sche) the maist fulesche amangis zow, lat him cum by the way to me. Bot scho callis the puir of witt, sayng: Tak to zow glaidlie the hid breidis, and drink in hidlingis the sueit watter. Quhat followis? Bot he wate nocht, says he, quhow erthlie creaturis passis in hir cumpanie.

Of the fals opinioun of science amangis hæretikis.

The proud consait of hæretikis is na new thing.

Sa began our rennigatis.

Prouerb. 9.

Quha[1] ar the erthlie creaturis? Lat the Apostil declare it:—Quha hes errit, says he, as concernyng fayth.

The wechty command of the Apostil—Depositum custodi, *that is, Saue the thing geuin the to keip—is discussit. Cap. XXVII.*

Bot it makis mekle to the porpose to treit mair diligentlie the hail sentence self of the Apostil. O Timothe, says he, saue that quhilk is geuin thee to keip, eschewand the prophane nouelteis of woices.

O! O! This exclamatioun is bayth of knawlege of thingis to cum, alyke and of cheritie. For he saw afoir the errouris to cum, for the quhilkis he also afoir wes sorie.

Timothe. Quha is Timothe this day?—bot other generalie the vniuersal Kirk, or specialie the hail cumpanie of prælatis; quha awcht at the leist to haif the hail knawlege of Godis religioun thame selfis, or to teche it to wtheris.

Saue, &c. Quhat is, Saue that thing quhilk is geuin the to keip? Saue, says he, for theuis, for inimeis, that quhen men slepis, thai saw nocht fetcheis vpon that guid seid of the

Matth. 13. quheit, quhilk the Sone of Man hes sawin in his croft. Saue that thing quhilk is geuin the to keip. Quhat is the thing, that is geuin thee to keip? That is, quhilk is committit to thee, nocht that quhilk is inuentit be the; quhilk thow hes resauit, nocht that quhilk thow hes imaginat; a mater nocht of ingyne, bot of techement; nocht of priuat vsurpyng, bot of publict traditioun; a mater brocht to thee, nocht pronunceit be thee; in quhilk thow suld nocht be an actour (inuentour or forgear), bot a keipar; nocht a lawmakar, bot a lawkeipar; nocht a gyde, bot a followar. Saue, says he, that quhilk is geuin to thee; saif the talent of the catholik fayth vnbrokin and incorrupt. Quhat wes committit to thee, lat that remane in thy poiss; lat that be randerit

[1] O.E. p. 37.

agane be thee. Thow hes resauit gold, rander agane gold: I wil nocht that thow in the place of ane thing, slip in ane other: I wil nocht that thow othir for gold schameleslie put doun leid, or dissaitfullie brase: I wil nocht haif the apperance,[1] bot the natuir planelie of gold. O Timothe! O thow Preist! O thow Techear! gif the grace of God hes maid thee apt and ganeand be ingyne, exercise, and leirnyng, be thow a Beseleel of the spiritual tabernacle: graif owt the precious stanis of godlie doctrine: faythfullie set thame: wyslie trim thame: eik to thame licht, brychtnes, beutifulnes and plesance! Lat it be vnderstand be thy expositioun mair cleirlie, quhilk afoir was beleuit obscuirlie: lat the eftircumeris reiose that thai vnderstand be thee, quhilk the antiquitie afoir had in reuerence, quhen thai vnderstude it nocht. Zit, teche sa the samyn thing quhilk thow hes lerit, that quhen thow speikis newlie, that thow speik na new thingis.

Note.

Beseleel wes enduit be the spirit of wisdum and science to dres al thingis to the ornament of the tabernacle. Exod. 36.

Neulie, bot na neu thingis, to be techit.

That it is proffetable to incress in religioun and knawlege thairof, bot aluterlie vnlesum to alter or change ony thing thairin. Cap. XXVIII.

Bot perchanse sum man wil inqueir: Suld thair be, heirfor, in the Kirk of Christ na incress of religioun? zis, lat incress be hadd,[2] and that weray grete. For quha is he sa inwyous to man, sa odious to God, quha wald preiss to stay that thing? Bot zit, sa that the incress trewlie may be of fayth, and na change thairof, sen to incress pertenis onlie, that euerie thing bydand in the self mot be amplifiit: bot it is proper to changeing, that ane thing mot be transferrit and turnit in ane wther. It is expedient heirfor that knawlege, science, and wisdome gretumlie and mekle mot grow and incress, als weil of euerie man, as of al, als weil of ane man, as of the hail Kirk, and that in al greis of aigis and tymes,—bot zit

O quhou godly and cunninglie!

The incress of religioun.

Changeing.

[1] O.E. p. 38. [2] O.E. hald.

onlie in the awin kynd, to wit, in the awin doctrine, in the awin vnderstanding, and in the awin sense. Lat the religioun of saulis follow the natuir and maner of the bodyis, quhilkis, albeit be proces of zeris turnis ouer, reknis, and fwrthschawis thair number and compt, zit thai remane stil the samin thing that thai war. Thair is a gret difference betuix the floure of barneage and the maturitie [1] and rypnes of the eild. Bot zit, the samyn ar auld men quha afoir wes childer: that, albeit the state and forme of the ane and the samyn man be changeit, zit nochttheless ane and the samyn natuir, ane and the samyn persoun remanis. Litle ar the membris of infantis, grete of the zoung men; zit tha ar the samyn self membris. Quhou mony iuncturis and membris ar thai of barneis, sa mony ar thai of men: and quhat euery thingis thai ar, quhilkis be proces of the rypear aige ar generit, thai war than sawin in the strenthe of the seid; that na thing thairefter wes produceit in the auld men, quhilk than lay nocht hid afoir in the barneis. Quhairby thair is na dout bot this is the lauchful and rycht reul of incress, bot this is the suir and maist gay ordoure of grouing, gif the partes of the aige weiwe out thai membris, schape, and forme in the mair of aige, quhilkis the wisdum of the makar of al had formit afore in the zoung anis. For gif manis schape be eftir turnit in ony forme nocht of his awin kynd, or always ony thing be eikit to the numbir of the membris, or ocht tane fra the samin, force it is that other the hail body decay and perise, or be monstruous, or at the leist, be waikit. Sa it is also decent that the doctrine of the Christiane religioun mot follou thir lawis of incress and grouing, to wit, that be zeris it mot be strenthit, be tyme dilatit, and be aige vpheit: nochttheles that it perseueir incorrupt and vndefylit, and in the hail mesoure of the partis thairof, and in al the membris and al sensis,

A similitude of the incres of bodyis and of religioun.

Obserue.

[1] O.E. p. 39.

mot be ful and perfyte, quhilk by that mot admit na interchange, na damnage of the proprietie, nor resauing na vthir definitioun than afoire. As for exemple, oure eldaris of auld hes sawin in this seid tyme of the Kirk the seid of fayth, as of clene quheit; it is weray iniust and vnganand, that we, thair eftircumaris, for the self veritie of the quheit, mot cheis the errour of fitches, and put in the place of the wther. Quhy, rather is nocht this rycht and followis bettir, that the first and last procedingis disaggre nocht amang thame selfis, that [1] of the incress of the first institutioun, as it war of sawing of guid quheit, we mot also scheir the fruit of the doctrine of quheit; that quhen ony thing of the natiue begynning of thai seidis, be proces of tyme be alterit in forme, and sumtyme be plesing, rank, and grow to maturitie, zit nochttheles na thing be changeit of the propirtie of the first seid, albeit the schap, zea, forme, and difference be eikit, zit the samyn natuir of euery kynd suld perseueir? For God forbid that the rose plantis of the catholik sense be turnit in thirsillis and thornis! God forbid, I say, that in this spiritual paradise, of the graiwis of cannal and balme, fra hand spring wp guild and humlokis! Quhat ewir, heirfor, in this Kirk, be the husbandrie of God, and be the fayth of the Fatheris is plantit, it becumis that this samin thing be the diligence of the sones be laborit, nurist and kepit: lat this samin thing flureis and wax rype! lat this samin thing proceid, and be perfytit! For it is lesum that the auld doctrine of the heuinlie philosophie be proces of tyme be labourit, trimmit, and polisit; bot aluterlie vnlesum that it be changeit: aluterlie vnlesum that it be mankit or maid mutilat. Lat it resaue plainnes,[2] lycht, and distinctioun; bot that it retene fullines, integritie, and the propir sense, it is aluterlie necessare. For gif anis sal be admittit this licence of diabolical dissait, I wg to talk

Be the seid of quheit is signifiit the trew doctrine.

The rose plantis of the catholik sense.

The Kirk is spiritual paradise.

A notable sentence.

[1] O.E. p. 40.

[2] O.E. plainness.

it quhou gret perel sal follou to cut away and abolishe the hail religioun. For ony part of the catholik doctrine being refusit, and schot away, wtheris thingis also, and wtheris agane siclyk, and thaireftir wtheris and wtheris, than as of a consuetude, and as of a lesum maner sal be schote away. Bot ferther, the partis being seueralie refusit, quhat wther thing sal follou at lenthe, bot that the hail mater togidder be refusit? Bot, also contrarie, gif we sal begin to mixt noueltie with antiquitie, vncouth and strange thingis with domestical materis, and prophaniteis with thay thingis, quhilkis ar haly, force it is that this maner spri*n*g[1] vp vniuersalie,[2] that na thing eftir this in the Kirk may be left vntwecheit, na thing vndefylit, na thing hail, na thing vnspotit, bot that heireftir be thare a bordal of abominable and filthy errouris, quhair afoir wes an haly temple of the chast and vndefylit veritie. Bot the pietie of God mot turn away this horrible cryme fra the myndis of his peple, and grant that this be rather the madnes of the wickit and of the reprobat! Bot the Kirk of Christe, a diligent and a war keipar of that doctrine to it deliuerit, in it neuir changeis ony thing, na thing diminusis, na thing eikis: it cuttis nocht away the thingis necessare, eikis to na superfluitie, it tynis nocht the awin, nor vsurpis na wther manis: bot with al diligence labouris this ane thing, that faythfullie and wyislie treting the auld, gif ony thingis be techit of auld and begun, that it mot set out and polise the samin: gif ony thing be expres and outsett, that it mot strenth and confirme the samin: gif ony thing be confirmit and determinat, that it mot kepe the samin. And schortlie, quhat wthir thing euir intendit the Kirk be the decreis of counselis, bot that thing quhilk afoir wes simple and planelie beleuit, to be eftir beleuit mair diligentlie: that afore wes precheit slawlie, the samin thing eftir to be precheit mair feruentlie:

Zit stay, O ze defomearis of the catholik Kirk!

A bordal of filthy errouris.

The diligence and deuitie of Godis Kirk.

Quhat decretit euir the counselis.

[1] O.E. sprig. [2] O.E. p. 41.

that afore wes haldin in litil reuerence, the self thing eftir to be haldin in mair reuerence. This thing, I say, the catholik Kirk, sterit be the nouatioun of inuentionis of hæretikis, perfytit euir be the decreis of counselis, and na thing ellis,—bot that quhilk sche had resauit fra hir forefatheris be traditioun only, eftir the samin thing to hir posteritie also, sche mot confirme and mak suir be hir handwrit,—comprehending a gret summe of materis in schort writtingis, and sumtymes for the lycht of vnderstanding, be the proprietie of a new name, makand na new sense of fayth. 1 Tim. 6.

He returnis to the wordis of the Apostil afore discussit: exhorting to perseuere in that doctrine of religioun anis be al Christianis resauit. Cap. XXIX.

Bot[1] lat ws return to the Apostil. O Timothe, says he, saue that thing geuin thee in keiping, eschewand the prophane nouelteis of woices. Eschew, says he, as fra a viper, as fra a scorpioun, as fra a cokintrace, leste thai slay thee nocht onlie be tueching, bot also be thair sicht and venemo*us*[2] aind. Quhat is to eschew? with siklyk men nocht to resaue mete. Quhat is it, eschew thow? Gif ony man cumis to zow, says he, and bringis nocht this doctrine? Quhat doctrine, bot the catholik, the vniuersal doctrine, the ane and the samin doctrine, quhilk be incorrupt traditioun of the trewth perseueris be al successioun of aiges, and quhilk sal but end perseuer in al aiges to cum? Quhat mair? Resaue him nocht in zoure hous, nor bid him nocht guid day: for quha biddis him guid day, communicatis with his wickit werkis. Eschew, says he, the prophane nouelteis of woices. Quhat is prophane? Quhilk hes na halines, na godlines, strange and plane outlay fra the inwart chalmer of the Kirk, quhilk is the temple of God. Prophane

Eschew. 1 Cor. 5.

2 Ioan. 1.

Prophane nouelteis,

[1] O.E. p. 42. [2] O.E. venemo[9].

Of woices. nouelteis of woices (says he), of woices, that is, of nouelteis of doctrine, of materis, of sentences, quhilkis to anciantie, quhilkis to antiquitie, ar contrarious. Quhilkis, gif thai be resauit, force it is that the fayth of the blissit Fatheris, other in the hail, or in a grete parte, be corruptit; force it is that al the faythful of al aiges, al the sanctis, al the chast, the continent, the virginis, al clerkis, diacones, and preistis, sa mony thowsand confessouris, sa grete oistis of martyres, sa grete anciant multitude of tounis and peple, sa mony ilis, prouincis, kingis, clannis, realmis, nationis, and, finalie, almaist the hail cumpase of the erth, be the catholik fayth now incorporat to Christ thair Heid, mot be pronunceit be sa grete proces of aiges to hef bene ignorant, to hef errit, to hef bene blasphemous, to hef misknawin quhat thai suld hef beleuit.

A doctrine to be fast lockit this day in the breist of a Christiane.

Recant, recant, O ze blasphemous and maist cursit Caluinistis! For, be zour doctrine, this is force to be said.

That neuir wes hæresie inuentit bot only be him, quha separatit him self fra the vniuersal consent of Godis Kirk: and certane exemples thairof. Cap. XXX.

Eschew,[1] says he, the prophane noueltie of woices: quhilkis, to resaue and follow, wes neuir the custome of Catholikis, bot of hæretikis. And, trewlie, quhat hæresie euir hes bullerit out, bot onder a certane name, a certane place, or a certane tyme? Quha euir set out hæreseis, bot he, quha first separat and disiunit him self fra the consent of the vniuersalitie and antiquitie of the catholik Kirk? Quhilk thing sa to be, exemplis makis mair cleir than the lycht. For quha euir afoir that wickit man Pelagius præsumit sa grete pouer of the fre vil of man, that to help it in al guid materis, in euery doing, thocht nocht the grace of God necessare? Quha euir afoir his monstruous disciple Cælestius denyit al mankynd to be bund with the sin of the transgressioun of Adam?

Pelagius. The Caluinianis fleis to the contrar errour of the Manicheis, denying the fre wil of man.

Cælestius.

[1] O.E. p. 43.

Quha durst afoir blasphemous Arrius diuide the vnitie of the Trinitie? or afoir cursit Sabellius confound the Trinitie of the vnitie in Godheid? Quha afoir the maist cruel Nouatianus affirmit God to be cruel, insamekle that he had leuir the dethe of the deand sinnar, than that he suld returne and leue? Quha afoir Simon the weche, quha wes strukin be the Apostolis cursing, of quhome that auld swellie of filthines be continual and secret successioun, sprang euin to the last of that sect Priscilliane, durst cal God the creator of al, to be the auctour and wirkar of euillis, that is, of our sinnis, vngodlines, and crymes? As quhome he allegis to hef maid with His handis the natuir of men of sik sort, quha be thair awin propir motioun, and be impulsioun of a certane wil led be necessitie may do na wther thing, may wil na wthir thing, bot sin; be ressoun that, this wil cariit about, and inflammit with a certane furious raige of al wices, in al the botumles potis of filthines, be an insatiable concupiscence violentlie is drewin. Thai ar intellable wtheris thingis, quhilkis for schortnes cause, we pas ouer, be quhilkis al, it is euidentlie and cleirlie schawin, this thing, almaist amang al hæreseis, to be as a maist praisit and a lauchful thing, that euir thai reiose[1] in prophane nouelteis, irkeis of the determinationis of antiquitie, and be the oppositioun of a fals name of science, passis as schipbrokin fra the fayth. Bot contrarie, this is the propirtie of the Catholikis, to saue thai thingis geuin and committit to thame be the haly Fatheris, to condemne prophane nouelteis, and as the Apostil commandit, and commandit agane: Gif ony man sal preche by that thing quhilk is resauit, to accurse it.

Arrius.

Sabellius.

Nouatian[9]

O Scotland, mair than xiij C.lx zeris a chast virgine to Christe, suld you be nou a strompet to this blasphemous harlot, Simon, or to ony sik a knaue?

Heretikis ar euir desyrous of nouelteis, and fascheit of antiquitie: and the Catholikis contrarie.

[1] O.E. p. 44.

Quhow hæretikis plenteouslie allegeis the Scripturis in a peruerst sense: of the rauenous woulfis: of the scheipis garmont: and of the dissait of Sathan and his ministeris. Cap. XXXI.

Heir, perchanse, sum men may speir quhiddir gif hæretikis vseis the testimoniis of the diuine scriptuir? Ze, suythlie, thai vse thame, and that vehementlie; for thow may se thame as it war fleand athort al the buikis of Godis law,—athort Moses, athort the buikis of the Kingis, athort the Apostolis, Euangelis, and Prophetis. For quhidder it be amangis thair awin or amangis strangearis, quhiddir priuatlie or publictlie, quhidder in sermonis or in buikis, quhidder in bankatting or in the stretis, na thing of thair awin almaist euir produce thai, quhilk thai intend nocht to schaddow oure also with the wordis of Scriptuir. Reid the tractatis of Paul Samozatenus, of Priscilliane, Eunomius, and of Iouiniane, and of the rest of thai pestilences; thow may se an infinit of exemplis, na quair almaist omittit, quhilk is nocht feinzetlie pyntit and colorit with the sentenceis of the new or auld testament. Bot samekle mair ar thai to be eschewit and ferit, the mair quietlie thai lurk wnder the schadowis of Godis law. For thai knaw thair stink to na man almaist haistelie to be plesand, gif it stewit and reikit out naikit and plane; and thairfor thai strow it ouer, as it war with an odoriferous vnctment of the heuinlie Word; that he quha wald lichtlie dispyse a manlie erroure sulde nocht lichtlie contemne the Word of God. And thairfor thai do quhilk thir men vseis,[1] quha ar to temper certane bittir drinkis to bairnis,—first thai smeir oure thair mowthes with hwny, that the wnwar aige quhen it taistis afoir the suetnes suld nocht feir the bittirnes. Quhilk thing also vseis thir men to do, quha appropriatis to ewill weidis and to thair veno-

A mirrour of the maneris of the erroneous nou alyue.

Hæretikis clokis thair errouris vnder the name of the law of God.

An apt similitude of the dissait of hæretikis. An wther.

[1] O.E. p. 45.

mous iuse the name of medicine, that na man almaist, quhen he sal reid the medicine and remeid writtin vpon it, mot suspect vennum. This samyn thing also cryit oure Saluioure: Tak tent to zoure selfis fra fals prophetis, that cumis to zou in the scheipis germunt, bot within thai ar rauenous wolfis. Quhat is the germountis of the scheip, bot the sayngis of the Prophetis and Apostolis, quhilkis thai as in syncere integritie of the scheip hes wowein, and maid as certane fleisis of wow, to that immaculat Lambis behalf, quha takis away the sinnis of warld? Quha ar the rauenous woulfis, bot the wyild and sauage vnderstanding of hæretikis, quha euir inuadis and trublis the faldis of Godis Kirk, and ryues in schundir the flok of Christe in al that thai may? Bot that thai mot steil mair fraudfullie vpon the vnwar scheip, quhylis thai keip the crueltie of the voulfis, thai lay of the voulfis schape, and faldis thame about, as it war with certane fleisis of the woul, that quhen ony man first felis the softnes of the wowl, naway suld feir the venemous scharpenes of thair tethe. Bot quhat says oure Saluioure? Of thair fruitis sall ze knaw thame: that is, quhen thai begin nocht onelie to crak and brag of tha wordis, bot also to interprete thame; than that sournes, than that bittirnes, than that furie is vnderstandit; than the new wenum stewis out; than the prophane nouelteis ar oppinit; than first thow may se the haige cuttit; than the boundrodis of oure elderis translatit and changeit; than the catholick fayth to be cuttit and diuydit; than the doctrine of the Kirk to be reuin. Of this sort war tha men quhome the Apostil Paul in the Secund to the Corinthianis twechis, sayand: For thir kynd of fals prophetis, says he, ar dissaitful werkaris,[1] transfiguring thame selfis in the Apostolis of Christe. The Apostolis produceit exemplis of Godis law, and the wtheris produceit thame also. The

Matth. 7.

The scheipis garmont.

The rauenous woulfis.

Sawaris of discorde.
Thare craft.

The fruitis of the hæretikis.

2 Cor. 11.

[1] O.E. p. 46.

Note. Apostolis produceit the authoritie of the Psalmes, and the wtheris produceit that ilk. The Apostolis produceit the sentenceis of the Prophetis, and the wtheris nocht-theles produceit thame. Bot quhen thai begane nocht to interprete alyke manere, quhilk thai alyke manere produceit, than the simple fra the dissaitful, than the feinzet fra the vnfeinzet, than the richteous fra the peruerst, than, finalie, the trew Apostolis fra the fals Apostolis, war discernit. And na meruel, says he, for Sathan him self transfiguris him in the angel of licht: it is nocht, heirfor, a grete mater gif his ministeris ar transfigurate, as the ministeris of rychtuousnes. Heirfor, eftir the doctrine of the Apostil S. Paul, quhow oft soeuir fals apostolis, or fals prophetis, or fals techearis, produceis the sentenceis of Godis law, be the euil vnderstanding of the quhilkis thai preiss to confirme thair errouris, it is na dout bot thai follow the subtel inuentionis of thair maister, quhilk thingis he neuir but dout wald hef inuentit, except that he had knawin aluterlie na radiar way til dissait, than quhair the fraude of a curseit erroure is quietlie brocht in, that thair the auctoritie of Godis Word mot be allegeit.

To transfigure thame in the Apostolis of Christe quhat it is.

The radiast way to dissaue.

Quhow Sathan temptit our Saluiour: and of tha wordis of Sathan to him:—Wap thy self doun: *and quhow that sentence is oft inculcate in our eris be the ministeris of Sathan, that is, hæretikis: and of that sentence:*—Thow sal nocht offend thy fute at a stane. *Cap. XXXII.*

Bot sum men wil say: Quhairby is it prouin that the deuil accustomis to vse the exemplis of Godis law? Lat that man reid the Euangel quhairin it is writtin: Than the deuil tuke him, that is, the Lorde oure Saluioure and set Him aboue the prik of the temple, and said to Him: Gif thow be the Sone of God, wap thi self doun; for it is writtin, that God hes geuin His angelis charge

ouer thee, that thai mot keip[1] thee in al thy ways. Thai sal lift the wp in thair handis, that perchance thow offend nocht thy fute at a stane. Quhat sal he do to sillie miserable men, quha assaltit be testimonie of Scriptuir the Lord self of maiestie? Gif thow be, says he, the Sone of God, wap thi self doun. Quhy? For it is writtin, says he. The doctrine of this place is gretumlie to be markit and haldin in memorie, that, be sa grete exemple of the euangelical authoritie, quhen we sal se ony men produce the wordis of the Apostolis or Prophetis contrare the catholik fayth, that we suld naways dout bot the deuil speikis be thame. For, as the Heid spak than to the Heid, sua now also the membris speikis to the membris, the membris, to wit, of the deuil speikis to the membris of Christe, apostatis and rennigatis[2] to the faythful, the wickit to the godlie, the hæretikis, breuelie, to the Catholikis. Bot quhat, I pray zow, says he? Gif thow be, says he, the Sone of God, wap thi self doun. That is, gif yow wil be the Sone of God, and resaue the hæretage of the heuinlie kingdome, wap thi self doun; that is, put doun thi self fra the doctrine and traditioun of this heich Kirk, quhilk is estemit to be also the temple of God. And gif ony wald demand ony of the hæretikis, quha persuadit him sik thingis,—Quhairby preuis thow quhairby techis thow, that I sould leue the vniuersal and anciant fayth of the catholik Kirk? Fra hand sal he ansueir: For it is writtin, and but delay dressis he a thowsand testimoniis, a thowsand exemplis, a thowsand authoriteis, out of the Psalmes, out of the Apostolis, out of the Prophetis, be the quhilkis interpretit of a new and wickit manere, the miserable saul fra the toure of the catholik religioun mot be wappit heidlingis in the pot of hæreseis. Bot than, with thai promissis quhilkis followis, the hæretikis accustomis to dissaue the vnwar and incircumspect men, on a meruolous manere. For

Quhat is it to wap thi self doun. Obserue.

Fra the catholik castel to be wappit in the botumles pit of hæreseis. Note.

[1] O.E. p. 47.

[2] O.E. remigatis.

thai dar promise and teche that a grete, special, and planelie a singular grace of God is in the conuenticle of thair congregatioun and communioun,[1] in sa fer that, without ony laboure, without ony diligence, ze albeit thai seik it nocht, ask it nocht, nor zit knok thairfor, quha euir pertenis to thair flok, zit sua thai ar ordanit frome aboue, as cariit vp be the handis of angelis, that is, saifit be angelical protectioun, that thai neuir may offend thair fute at a stane, that is, neuir may be sclanderit.

To offend thy fute at a stane.

Gif the deuil or his membris the hæretikis allegeis the Scriptuir in a wrang sense, to tempt a Catholik to erroure, quhat suld be done. Cap. XXXIII.

In thir ij. heidis follouing, besyds the rest, is a godly and cunning declaratioun of the first of our lxxxiij quæstionis proponit to the Caluinianis.

Bot sum man wil say, gif the deuil and his discipulis sa vseis the speche, the sentenceis, and promisis of God, of the quhilkis sum ar fals apostolis, fals prophetis, fals doctouris, and al fullelie hæretikis, quhat sal the catholik men and sones of the Kirk of God do? Be quhat maneir sal thai discerne in the haly Scriptuiris the veritie fra falset? This thing, planelie, sal thai maist diligentlie laboure to do, that, in the begynning of this Memorial, we hef writtin, haly and cunnyng men to hef techit, that thai interprete the diuine canoun of the Scriptuir, according to the traditioun and techement of the vniuersal Kirk, and according to the reulis of the catholik doctrine; in the quhilk siklyk neid is that thai follow the vniuersalitie, antiquitie, and consent of the catholik and apostolik Kirk. And gif ony tyme ane part sal rebel contrare the vniuersalitie, and noueltie contrare antiquitie, or the dissensioun of ane or few erroneous contrair the consent of al, or at the leist of fer may catholikis, lat thame præfer the integritie of the vniuersalitie to the corruptioun of a part; and in the samin vniuersalitie lat thame præfer the religioun of

A trim oppositioun.

[1] O.E. p. 48.

the antiquitie to the prophanatioun of noueltie; and siklyke in the antiquitie self, lat thame set, first, afoir the general decreis of the vniuersal counsel gif ony beis, to the temeritie and fuilhardynes of ane, or of a few numbir. Than, eftir, gif that be to litil, lat thame follow that is narrest, the myndis and iudgement in ane consent of the monyast[1] and greteast doctouris; quhilk thingis, be the help of God, faythfullie, sobirlie, and cairfullie, being obseruit, we sal but grete difficultie consider al the venemous errouris of wpstarting hæretikis.

Quhou, be vniforme consent and mynd of the Doctouris and anciant Fatheris in the Kirk, new hæreseis may be knawin, and condemnit. Cap. XXXIIII.

Heir now I se it conuenient consequentlie to mak plane, be quhat manere the prophane nouelteis of hæretikis, be the sentenceis and myndis togidder aggreing, of the auld Doctouris produceit and conferrit, may be knawin and condemnit. Quhilk auld consent zit of the haly Fatheris, nocht in al quæstionis of the law of God, bot onelie, or at the leist principalie, in the reul of faith, with grete diligence be ws is bayth for to be serceit and followit. Bot nother in al tymes, nor zit al hæreseis ar on this manere to be impugnit, bot the new and the lait onelie: that is, quhow sone thai sprout vp, afoir thai begin to falsifie the reulis of the anciant fayth, suddanlie in that mein tyme lat thame be stayit, and afore with thair vennum mair largelie bresting out thai mak thame to corrupt the buikis of our eldaris. Bot the hæreseis spraid alrady abreid, inueterate, and auld, naway on this maneir ar to be assaltit: because be lang proces of tyme, lang occasioun to thame to steil the veretie hes bein patent. And thairfor, it becumis on

That the consent of the anciant doctouris is sufficient to conuict al new hæreseis. Of auld hæreseis. Note.

[1] O.E. p. 49.

naways to conuict and suppres ony of thai wyld awld prophanationis, othir of schisme or hæreseis, except othir be onlie auctoritie of the scriptuiris, gif it beis expedient; or, at the leist, to eschew thame as of auld be general counselis of catholik preistis alrady conuict and condemnit. And heirfor, quhowsone soeuir the rottin stink of a wickit erroure quhatsumeuir sal begin to brest out, and to steil the wordis of Godis law to the defence of it, and falslie and dissaitfullie to expone thame, fra hand the sentenceis of oure eldaris ar to be gadderit to interpret that canoun [1] or reul, be the quhilkis sentenceis that quhatsumeuir noueltie, and thairthrow prophane sal wpryiss, without al hæsitatioun or dout bayth lat it be maid patent, and without ony retractatioun be condemnit. Bot the iudgement of thai Fatheris ar onelie to be conferrit and collectit, quha in fayth and in the communioun of Catholikis halelie, vyselie, constantlie, leuand, techeand, and perseuerand, other meritit to dee in Christe faythfullie, or for Christ to be slane happely. To quhome, nochtwithstanding, it is to be beleuit on this conditioun, that quhatsumeuir thing thai al, or moniast be ane and the samin self sense and mynd, manifestlie, frequentlie, and perseuerantlie, as be a certane counsel of maisteris and techearis aggreing amang thame selfis, hes be resauing, halding, and teching confirmit, lat that thing be haldin for vndoutit, suir, and firme veritie. Bot quhat sumeuir ony ane, albeit haly and cunnyng, albeit byschope, albeit confessoure and martyr, sal wnderstand by al, or also contrare al, lat that be sett asyde fra the authoritie of the commoun publict and general vnderstanding, amang his awin hid and priuat opinionis: and lat ws nocht follow, with extreme perel of æternall saluatioun, eftir the cursit custome of schismatikis and hæretikis, the erroure of ane man, the veritie of the catholik doctrine cassin at oure helis. Of the quhilkis

The sentence, of quhat Fatheris sal we follow?

Obserue this goldin reul, of na man, except of a weray apostate, to be denyit.

Of this priuat opinioun says Tertulliane: *Ex personis probamus fidem an ex fide personas?* and nocht of the vniuersal consent.

[1] O.E. p. 50.

blissit Fatheris halie and catholik consent, lest ony man iuge, perchanse, that he suld fuleschlie contemne, the Apostil in the first to the Corynthianis says: Certane men suythlie God hes placeit in the Kirk, first the Apostoles, of quhome he wes ane; nixt, the Prophetis, of quhat sorte we reid in the Actis of the Apostolis to hef bene Agabus; thridlie, the Doctouris, quha now ar callit expositouris, quhome this samin Apostil also sumtymes callis Prophetis, for that cause that be thame the mysteriis of the Prophetis ar oppinnit to the peple. Heirfor, quha euir sal contemne thir men ordanit frome aboue, be tymes and places in the Kirk of God, vnderstanding[1] ony ane thing in the sense of the catholik doctrine, contemnis nocht man bot God;—frome quhais trew vnitie that na man suld dissent nor disseuir, the samin Apostil maist ernestlie requeistis, sayand: Bot I beseik zow brether that ze al say the samin self thing, and that thai be na schisme amangis zou; bot that ze be perfyte in ane mynde, and in ane meanyng. Gif ony man dissentis fra the communioun and participatioun of thair mynde, he sal heir this of the samin Apostil: He is nocht God of dissentioun, bot of peace: that is, nocht God of him quha disseueris fra the vnitie of consent, bot of thame quha sal perseueir in peace of consent. As I teche in al the Kirkis, says he, of the sanctis—that is, of the Catholikis: quhilkis Kirkis heirfor ar sanctifyit (or halie), because thai perseueir in communioun of faith. And leste ony man, perchance lychtlyand wtheris arrogantlie, ascriue to him self that he onlie suld be hard, and he onlie suld be beleuit, he says a litle efter: Quhidder gif the Word of God procedit of zow onlie? or amangis zow onlie is it cum? And lest this sayng[2] suld be resauit as lychtlie spokin, he eikit: Gif ony, says he, is iugeit to be a propheit, or a spiritual man, that is, a techear of spiritual thingis, lat

1 Cor. 12.

Note.

1 Cor. 1.

Ibidem, 14.

[1] O.E. p. 51.

[2] O.E. sayngis.

him be with al diligence a worschepar of æqualitie and vnitie :—to wit, that he nother præfer his opinioun to wtheris, nor dissent fra the vnderstanding of the vniuersal Kirk. The command of the quhilk mater (says he) quha mysknawis :—that is, quha other leris it nocht quhen he mysknawis, or contemnis it, quhen he knawis, he sal be mysknawin.—That is, he sal be iugeit vnworthy that he mycht be sene frome aboue amangis thame quha ar vnyit be fayth, and maid æqual be humilitie: than the quhilk euil, I wate nocht gif ony wthir may be estemit mair pernicious. Quhilk thing according to the manassing of the Apostil, we see to hef hapnit to Iuliane the Pelagiane, quha other neglectit to incorporat him self to the vnderstanding of his collegis, or præsumit to separat[1] him thairfra. Bot now tyme is, that we set furth the exemple be ws promysit, quhair and quhou the myndis of the halye Fatheris war aggreit, that accordyng to thame be decrete and auctoritie of the counsel, the reul of faith in the Kirk mot be maid stable. Quhilk thing, that it may be mair commodiouslie done, latt heir be an end of this Memorial, that the rest quhilkis followis we maye tak of an other ground.

Iuliane the Pelagiane.

[1] O.E. p. 52.

Heir endis the first parte.

¶ *The secund Memorial is losit;*[1] *and na thing thairof mair vnperisit bot a litle of the last parte, that is, a recapitulatioun onlie, quhilk heir also followis.*

Qvhilkis thingis sen sa ar, now tyme is that we reduce thai materis quhilkis we hef spokin in thir twa Memorialis—in the end of this secund, to a breif summe. We hef said aboue that this hes bene, and is also this day, the consuetude of the Catholikis, that be thir twa wayis thai suld appreue the trew fayth :—First, be auctoritie of the diuine canoun of the Scriptuir; secundlie, be the traditioun of the catholik Kirk: nocht that the canoun allane may nocht be sufficient to the hail wair, bot because mony interpretand the wordis of God, euery man efter his consait, consauis sindry opinionis and errouris: and, thairfor, it behuifis that the vnderstanding of the heuinlie Scripture mot be directit to only ane ecclesiastical reul and meaning of the Kirk, in thir quæstionis, maist specialie, on the quhilkis dependis the fundament of the catholik doctrine. Atouer, we hef said that agane in the Kirk self it is necessare that the consent of vniuersalitie and of antiquitie alyke be considerit, leste other fra the integritie of vnioun we be brokin in sum part of diuisioun, or out of the religioun of antiquitie we be wappit heidlingis in the noueltie of hæreseis. Sua, we hef said that in the antiquitie self of the Kirk twa certane thingis ar gretumlie and diligentlie[2] to be obseruit, to the quhilkis aluterlie thai suld inhere, quha wald nocht be hæretikis. First, gif ony thing of auld, be al the Preistis of the catholik Kirk, be the

The trew catholik fayth is twa wayis approuin.

Ane principal sense of the Scriptuir in materis concerning fayth.

Recourse to the general counselis.

[1] O.E. loist.

[2] O.E. p. 53.

Consent of the Doctouris. Note for the first of our lxxxiij. quæstionis.

auctoritie of a general Counsel be decretit. Thairefter, gif ony new quæstioun vpstartis, quhare that may nocht be found, we mone hef recourse to the iugementis of the haly Fatheris,—of thame onlie, of quhome euery ane in thair tymes and places, perseuerand in the vnitie of communioun and fayth, become tryit and louable maisteris. And quhateuir thai in ane sense and consent mot be found to hef haldin, lat that be iugeit but al scrupulositie to be the treuth and catholik iugement of the Kirk. Quhilk thing, lest we appere mair be our præsumptioun than be the auctoritie of the Kirk to furthset, we hef applyit an exemple of the haly Counsel, quhilk afoir this almaist thre zeiris wes celebratit at Ephesus in Asia, quhen the renounit men Bassus and Antiochus war * Consulis. Quhare, quhen it was disputit of the reulis of fayth to be constitutit, leste perchanse ony prophane noueltie mot crepe in thair, eftir the maner of the vnfaythfulnes of Ariminia, to al the * preistis quha conuenit thair, to the number of twa hundreth almaist, this thing apperit maist catholik, maist happy, and best to be done, that the iugementis and sentences of the haly Fatheris mot be produceit oppinlie, of the quhilkis suld be knawin sum martyris, sum confessouris, bot al catholik preistis to hef bene, and perseuerit,—that is, that the religioun set furth of auld be the consent and decrete of thame mot be deulie and solemlie confirmit, and the blasphemie of prophane noueltie condemnit. Quhilk thing, quhen sua wes done, be al skil and ressoun the wickit Nestorius wes iugeit to be contrarious to the catholik antiquitie; bot blissit Cyrillus to be aggreing to the samin maist halie. And that na thing suld inlake to confirme the treuth of the mater, we schew also the names and the number (albeit we slippit the ordour thairof) of thais Fatheris, according to quhois ordour aggreing[1] thare

Quhen wes this tractat writtin.

* Be this name war twa of the principal magistratis, zerlie choisin in Rome, callit.

* Sua callis he the biscopes.

[1] O.E. p. 54.

amangis thame selfis, and concording iugement and myndis, bayth the wordis of Godis haly law wes exponit, and the reul of godlie doctrine estabilissit. Quhilkis Fatheris, to reherse heir also for the strenthing of our memorie, is naways superfluous. Thir, heirfor, ar thai men, quhais writtingis as of iugeis or as of witnessis in that counsel wes red:—Sanct Petir, Bischope of Alexandria, an excellent doctour, and maist blissit martyr; Sanct Athanasius, prælat of the samyn toun, a maist faythful techear, and maist renounit confessour; Sanct Theophilus, bischope, siklyke of the samyn toun, a man of fayth, lyfe, and knawlege honorable aneuch; to quhome succedit wirschipful Cyrillus, quha at this præsent decoris the Kirk of Alexandria. And leste, peraduentuir, that it mot hef bene iugeit to hef bene the doctrine of ane toun, or prouince, thair was adiunit also the lichtis and lampis of Cappadocia—S. Gregore, Bischope and Confessour of Nazansum; Sanct Basil, Bischope of Cæsarea in Cappadocia, and a confessour; and siklyke the wthir Sanct Gregore, Bischope of Nyce, be merit of fayth, conuersatioun, integritie, and wisdum, maist worthy of his brother Basil the Grete. Bot leste Grece allone, or the Orient onlie, and nocht the West and Latin parte also mot hef bene prouin euir sua to hef vnderstand, thair wes red thair lykeways sum epistolis, to certane men, of Sanct Fœlix the martyr, and of Sanct Iulius, Bischopes of the toun of Rome. And that nocht onlie the Heid of the world, bot also the sydis mot beir witnessing to this iugement, maist blissit Cypriane, the Bischope of Carthage, and martyr, wes adiunit fra the sowth; fra the Northe, Sanct Ambrose, Bischope of Millane. Thir ar, heirfor, al in the haly number of that table of ten-sum[1] at Ephesus produceit as maisteris, counseleris, witnessis, and iugeis. Quhois doctrine that haly Conuentioun halding, quhois counsel following,

The consent of quhat Fatheris wes produceit at Ephesus.

Sen the Caluinianis appreuis this counsel of Ephesus, suld thai nocht ad-

[1] O.E. ten sum, *i.e.*, decalogue.

mitt ws the consent of thir samin Fatheris in the materis now in controuersie? Quhilk gif tha syncerlie did, our pley war almaist endit.

quhais testimonie beleuing, to quhois iugement obeyng without irking (or hatrent[1]), præsumptioun, or fauour, pronunceit of the reules of fayth. Albeit a fer gretear number of the aunciant mycht hef bene to thame accumpaniit, bot thare wes na neid; for it wes nocht conuenient that the tyme suld hef bene occupiit with multitude of witnessis of the mater, and na man doutit bot thai ten hald na wther mynd nor iugement than the wtheris thair colleggis. Efter the quhilkis al we eikit also the blissit sentence of Cyril, quhilk is contenit in the procedingis self of the Kirk. For quhen the epistil of Sanct Capreolus, Bischope of Carthage, wes red, quha intendit and prayt na wther thing, bot that the noueltie being strampit doun, antiquitie suld be defendit, sua the Bischope Cyril forespak and definit—quhais sayngis to put in heir also amangis the rest apperis nocht to be impertinent. For he says this in the end of thare process: And this Epistil quhilk is red, says he, of the venerable and weray godlie Bischope of Carthage, Capreolus, mot be inserit for the treuth of thir thingis, quhais sentence is plane; for he desyris the doctryne of the anciant faith to be confirmit, bot the nouelteis and al thingis inuentit superstitiouslie, and vngodlie set furth, to be repellit and condemnit. Al the Bischopes with loude woce assentit: Thir ar the wordis of ws al; we al says the samyn; this is the feruent desyre of al. Quhat, I pray zow, wes the woceis and woteis of al, bot that the thing quhilk wes techeit of auld suld be haldin, and that quhilk wes neulie inuentit, suld be explodit, and hyit away? Efter the quhilkis we meruelit and schew quhow grete wes the humilitie and halines of that Counsel, and quhow mony preistis in number, almaist for the maist parte * Metropolitanes, of sa greit eruditioun, and of sa grete doctrine, that neir al micht hef disputit of materis determinate in religioun. To quhome,

* That is, principal Bischopes of the first principal

[1] O.E. p. 55.

quhen the conuentioun in ane mynd wes iugeit to geue a bauldnes, to take on thame, and to statute sum thing of thair deuyse, zit, na thing wald thai mak new, na thing wald[1] thai præsume, na thing wald thai aluterlie ascriue in arrogance to thame selfis, bot always wald be war and eschew, that thai suld deliuer na thing to thair posteritie, quhilk thai had nocht resauit fra thair foir-fatheris: and nocht onlie wald thai dispone the mater weil for the præsent tyme, bot also wald geue exemple to the eftercummeris, that thai, also, suld hald in reuerence the doctrine of the haly antiquitie, and condemne the inuentiones of prophane noueltie. We hef inueyit also contrare the wickit præsumptioun of Nestorius, in sa fer that he awantit him afore al wtheris, and allane to vnderstand the haly Scripture, and al thame to hef bene ignorantis, quha afore hald the office of preching, and tretit the Word of God:—that is, vniuersalie al preistis, confessouris, and martyris, of quhome sum had techeit the law of God, and wtheris had consentit or beleuit to the techearis: and, finalie, for that he affirmit the hail Kirk now to erre, and euir to hef errit, quhilk, as he thocht, had followit, and followis, ignorant and erroneous doctouris. Quhilkis al, albeit thai be largelie and abundantlie sufficient to tramp doun and slokin out al prophane nouelteis, zit that na thing suld appere to inlake to sa greit plentuousnes of defencis, last of al, we hef eikit the double auctoritie of the Apostolik Sait,—to wit, ane of Sanct Xistus the Pape, quha now rycht wirschepful lychtnis the Roman Kirk; the other of Pape Celestinus of haly memorie, his prædecessor. On this maner says Pape Xistus in an epistil, quhilk he send tweching the cause of Nestorius to the Bischope of Antiochia: Heirfor, says he, because, as the Apostil says, the faith is ane, quhilk euidentlie hes obtenit (and haldin) quhilkis ar to be said, lat ws beleue, and beleue

Christiane tounis, callit than motheris of the rest: as with ws nou ar Archebischopes.

The proud hert of Nestorius.

See the proud and blasphemous heretikes at this tyme pyntit be exemple of Nestorius!

Xistus.

Ephes. 4.

[1] O.E. p. 56.

we tha thingis quhilkis ar to be haldin. At the last he procedis to tha heidis quhilkis ar to be haldin and to be trowit, and says: Lat na ferther be lesum to noueltie, because it becumis to eik na thing to antiquitie. Lat the cleir fayth and credulitie of our elders be na mixing of glar[1] or mude be tribulit (and maid drumlye); and this, aluterlie as become an apostolik man, speikis he, that he be the lycht (and name) of clerenes mot ornate (and setfurth) the faith of our elderis: bot the new prophanationis he mot discriue be the mixing (and name) of glar (and mwde). Bot also the Pape Celestinus on lyke manere and in the samin sentence procedeis. For he says, in an epistil quhilk he sendis to the preistis of the Gallis, repreuand that thai wynkit and bure with sum, leueand be thair silence the auld fayth without defence, suffered prophane nouelteis to sprout vp. Iustlie, says he, the cause is laid to our charge, gif be silence we foster an errour. Heirfor lat thir kynd of men be reprewit, lat na fredome be, to talk at thair plesuir. Heir, peraduenture, sum men may dout quha ar thir quhom he wald forbid to speik frelie at thair plesuir—quhidder the precheouris of antiquitie, or the inuentouris of noueltie—lat him self speik and solue the quæstioun of the reidaris. For it followis: Lat it ceis, says he, gif the mater be sua,—that is, gif it be sua as sum men heir blaymes zour townes and prouincis, that ze cause thame be a weray hurtful dissimulatioun to consent to certane nouelteis. And sa, says he, lat noueltie hald the peace, and reproche nocht antiquitie. This, heirfor, wes the blissit sentence of blissit Celestinus; nocht that antiquitie suld ceiss to downtrampe noueltie, bot rather that noueltie suld ceiss to accuse antiquitie.

Celestinus.

That na man suld be sa bauld, to impugne the consent of

To the quhilkis apostolik and catholik decreis quha ewer ganestandis, force it is, first of al, that he owtrageouslie reproche the memorie of sainct Celestinus,

[1] O.E. p. 57.

quha statutit that noueltie suld desist to accuse antiquitie: and syne, that he mok the determinatioun of sanct Xistus, quha iugeit that na thing ony ferther suld be lesum to noueltie, because it becumis nocht to eik ocht to antiquitie: and also dispyse the statutis of blist Cyrillus, quha, be grete louing, commendit the zeil of the venerable man Capreolus, because he desyrit the auld doctrine of fayth to[1] be confirmit, and the new inuentionis to be condemnit. And also, he mot trampe vnder fute the Counsel of Ephesus, that is, the iugement and determinatioun of the haly Bischopis of almaist the hail Orient, quhome it plesit, be diuine instinctioun, to decrete na other thing to be beleuit be the efter cummeris, except that quhilk the sanctifiit antiquitie of the halye Fatheris, consenting amangis them selfis in Christe, had beleuit: and quha also, crying and with loud woce affirming, witnessit with ane mouth thir to be the woces of al; al man to desyre this; al man to iuge this: that as the vniuersal hæretikis, almaist afoir Nestorius, contemning the antiquitie, and affirming noueltie, wes condemnit; sua Nestorius also him self, the auctor of noueltie, and impugnar of antiquitie, suld be condemnit.† Quhais maist halie consent, inspirit be the gift of heuinlie grace, to quhome is displesand, quhat other thing followis, bot that he affirme the cursit wychkitnes of Nestorius nocht to hef bene iustelie condemnit? And, finale, also he mot lichtlie, as wyle and contemptibil, the vniuersal Kirk of Christe, and the Doctouris of it, the Apostolis, and Prophetis, and zit, specialie, the Apostil Paul;—the Kirk, because it newir departit fra the religioun of the honoring and furthsetting of that fayth, anis be it ressauit; and Paul quha hes writtin,—O Timothe saue that thing quhil is geuin thee in keping, eschewand the prophane noueltie of woices. And siclyke,—Gif ony man sal schaw to zow by that, quhilk

the haly Fatheris, or of a general counsel.

S. Xistus the Pape.

† This argument iustlie may be proponit to al erroneous this day, tueching al hæreseis condemnit: git thai resaue the counsel bot in that parte only, quharein ony hæresie wes condemnit,—as thai do expreslie in al counselis that euir hes bene maist aunciant amangis the Catholikis.

1 Tim. 6.

Galat. 1.

[1] O.E. p. 58.

ze haue resawit, lat it be as accursit. Gif nother the
Note. ordinance of the Apostolis, nor the decreis and statutis of the Kirk, ar to be violatit, be the quhilkis efter the maist halye consent of the uniuersalitie and antiquitie, al hæretikis euir, and at the last Pelagius, Cælestius and Nestorius, be al ressoun iustlie war condemnit, force is suthlie to al Catholikis thairefter, quha intendis to preue thame selfis lauchful sonnes of the mother, the Kirk, that thai adheir, be glewit, and dee with the halye faith of the haly Fatheris, and detest treulie, abhorre,[1] and persew the prophane nouelteis of prophane men. Thir almaist ar the thingis quhilkis in thir twa Memorialis mair largelie ar discussit, bot now sum thing mair schortlie efter the maner of recapitulatioun ar drawn togidder; that my memorie, for support of the quhilk we hef thir thingis brocht to pass, be daylie aduertisment, mot be helpit, and be fascheous prolixitie nocht ouirlaidin.

[1] O.E. p. 59.

FINIS.

Pacis amator habes, pacem vt Vincentius vnus
Tutatur fusis hostibus innumeris :
Eripit arma truci, rabida obstruit ora draconi,
Detegit & fraudes : pax quibus exul erat.
Morte sua Christus pacem, fera schismata Dæmon
Fraude parit : pacem, pacis alumne, foue.

In defence of this auctour aganis certane mockaris, the sones of Cham, and mekle wors.

Vincentivs, be a proper applicatioun, conuenientlie callis thame the sones of Cham, quha, knawing ony licht falt or negligence in thare forefatheris, reuelis it fra hand til wtheris, as thai wald schaik wp (that I may vse his wordis) the muildis of thame deceisit wnto the wind. Bot quhais sones sal we propirlie cal thame, quha dar accuse thair fatheris til wtheris of a falt, quhen thair is nane? We knaw the principal of this sort to be the angel of dirknes,—quha as he is callit the father of leis, sa is he callit for the wther falt, Sathan, that is, a calumniator, a fals accusear. Gif his followaris, in this parte, ar to be callit his sones, quhais sone sal that vnkynd spark and vnnatural monstre of man be, quha labouris al his wittis, and ryueis his heid studiing to thraw be his mokrie and bairding the mekle vertew and honor of his father to be a vyce,—his godlines to be haldin impietie? This I wryte, forsamekle as sum blasphemous bairdis, conuict in conscience be the inuincible treuth in this litle buke, wald draw the cunning auctour thairof in a contempt, and lichtlie be thare iesting, tanting and rayling, thinkand that thai hef anssuerit sufficientlie to ony thing obiectit to thame of him, gif thai[1] cal him anis a munk, and imagin thame to rug of his clathis, as thai war playng with him,—pluk at the craw. For, suythlie, quhiddir he wes a preist (as sum wryteis) amangis the haly munkis of his tyme, as

[1] O.E. p. 60.

wes* S. Hierome a litle afore him, or an Abbate (as wtheris wil), he is naway to be reprocheit, bot gretumlie to be commendit thairfor. For it is manifest that the munkis fra the Apostolis daye, quhil his tyme and mony zeris efter, war munkis in dede, throw wilful and glaid pouertie, constance of fayth, and continence of body, besydis continual studie, prayer, or wthir Godly exercyse; that al the warldlie and fleschelie myndit, or apostate munkis,—knichtis of Venus court in our days, and wtheris siklyke clerkis of ryotous[1] and licentious lyfe, quha wald be haldin mair haly than thai war, and thareby makis thame reformearis of wtheris, suld be eschameit of thare parte. This I eik, Christiane Reidar, that thow be nocht temerouslie sclanderit, nothir in this porpose nor in wtheris, be euery wane manis trittil trattilis.

* In the monasterie of Bethleem he witnessis in Epitaph. Paul. The large writtingis of S. Hierome, Aug. Chrys., and Basilius, in commendatioun of the monastik lyfe, and the ryche fundationis maid to the efter cummeris of thir munkis throu opinioun of thare godlines, preuis this to be trew.

[1] O.E. roytous.

¶ *The faltis.*[1]

In the x. leif, i. face, xi. line, reid left.

In the margin beneth, reid errour. In the xi. leif, xiii. l., reid sicht.

¶ *In the buke of iiiixxiii quæst. sum places explanit or recognoscit.*

In the first leif, reid settfurth, and in the xii. lyne, 1561.

In the epistle and secund leif thairof, reid in the margin, O Mahometical impietie of the wickit deformearis, &c.

Item, luke the xxxvii. Quæst., and mak the nixt xxxviii., and in the thrid lyne thairof, reid quhilk last name: that it may referre the terme priest only. And gif Io. Knox gat quhilkis names in his copie, lat him vnderstand it of the termes Sacerdos and Pontifex, and the wordis *Vseit nocht*, that thai callit nocht thame selfis be thai names. In the Li. Quæst., fourt ly., reid commoun.

In the margin of the Lxv. Quæst., reid be thir v, &c.

For fra the confortable signe of the croce contenit in the vi. Quæst. followving, thai abhorre na les than dois the auld serpent, and his poysonit kenling Iuliane the Apostate did. In the last leif, ii. face, viii. ly., reid *nor* be mony of zouris sal nocht, &c. For we schaw thare ane of his at the leist to deny the mater quharof we thare speik.

[1] O.E. p. 60a.

NOTES

ABBREVIATIONS.

The following are the principal abbreviations used in the Notes and Glossary :—

sb., substantive.
adj., adjective.
pr. and *pron.*, pronoun.
dem. pr., demonstrative pronoun.
rel. pr., relative pronoun.
v., verb.
v. pr. t., verb, present tense.
v. pr. p., verb, present participle.
v. pp., verb, past participle.
v. ger., verb, gerund.
v. aux., verb, auxiliary.
adv., adverb.
conj., conjunction.
prep., preposition.
interj., interjection.
Jam., Jamieson's Scottish Dict.
N.E.D., Murray's New English Dict.
Sk., Skeat's Etymological Dict.
Strat., Stratmann's Old English Dict.
A.S., Anglo-Saxon.
O.E., Old English.
M.E., Middle English.
Fr., French.
O.Fr., Old French.
Ger., German.
O.H.G., Old High German.
O.L.G., Old Low German.
Su.-G., Suio-Gothic.
Icel., Icelandic.
I. and II. stand respectively for Volumes One and Two of Winzet's 'Certain Tractates,' S.T.S. Ed.

NOTES TO VOLUME I.

Title-page. *Inferiour Clergie.* The seven orders of the clergy, excluding the Bishop, were the ostiary, acolyth, exorcist, subdeacon, deacon, and presbyter—Smith, 'Dict. Christ. Antiq.,' pp. 396, 397. In the 'Second Book of Discipline,' 1578, "Clergy" included Clerks of Assemblies, and "Schuilemaisters also quhilk aucht and may be weill sustenit" of the teinds—'Sec. Bk. of Dis.,' cap. xii. §§ 4, 12. Cf. "clergie" with the "clerici" of Jerome in his designation of the clergy as the *portion* of the Lord, in reference to LXX. (Deut. ix. 29): "Cleros Græcè, sors Latine; propterea vocantur clerici, vel quia de sorte sunt Domini, vel quia ipse Dominus sors, id est pars clericorum." —Hieron. Epist. 2, Ad Nepot.

Title-page. *Layit men*=laymen, in contradistinction to clergy. This distinction of laity from priesthood is found in Clement of Rome: Cunningham, 'Growth of Church,' p. 95, Lond. 1886. Lat. *laicus;* Gr. λαικός, fr. λαός, the people; Ger. *leute*, Fr. *lai.* Winzet also uses *layt.* Lyndsay has—

> "Sumtyme of *layid* men to mak lordis,
> And sum tyme lordis to bynd in cordis."
> —'The Complaynt,' ll. 495, 496
> (Laing's Ed., vol. i. p. 60).

Cf. M.E. terms "lered" and "lewed," "lawd," for clergy and laity: 'Piers Plow.,' iv. 11; Chauc., 'C. T.,' Prol. l. 575; 'Wyntoun,' vii. 9, l. 160. Cf. also Lyndsay's 'Papyngo,' l. 1002.

2. 4. *Vnfenzeit*=unfeigned. Other forms of the word are *unfeinyeit, unfenyeit, unfenyet,* &c., with adverbs *unfeinyetlie,* &c.

> "To preche with *unfenyeit* intentis."
> —Lyndsay, 'The Complaynt,' l. 415.

2. 6. *Wryt*=a writing. Cf. A.S. *ge-writ,* also *writ,* a writing,—from *writ-en,* pp. of *wrítan,* to write. O.Icel. *rit.*

"Amangs quhilk was broght a writte,
O Seth the name was laid on it."
—'Cursor Mundi,' ll. 25, 26.

In 'Piers Plowman,' *passim;* cf. Index, Skeat's Ed., E.E.T.S.

2. 10. *Brether*, also spelled *brethir*, brothers, brethren. Cf. A.S. *Brôthor, bretheren, brether;* O.Icel. *brôthir.*

"Ac brepер were þei bothe as bi on fader."
—'William of Palerne,' l. 2641 (Skeat's Ed.)

"*Brether* of court, with myn precordiall,
To the gret God hartlie I commend you."
—Lyndsay, 'Papyngo,' ll. 346, 347.

2. 19. *Glaid solemniteis*=joyful ceremonies. *Gled* is still the pronunciation of glad throughout Scotland. Cf. A.S. *glæd*, bright, cheerful, joyful—

"Yit, efter the nycht, cumis the *glaid* morrow."
—Lyndsay, 'The Dreme,' l. 999.

Cf. 'Ancren Riwle,' p. 282. Gawain Douglas, describing Phœbus, says—

"The fyry sparkis brastyng fra hys Ene,
To purge the ayr, and gylt the tendyr grene,
Defundand from hys sege etheriall.
Glaid influent aspectis celicall."
—Doug., 'Eneados,' Prol. xii. ll. 39-42, vol. iv. p. 81 (Small's Ed.)

2. 22. *Pasche*=the Jewish passover, Easter. This word, derived from Heb. *pesakh*, a passing over (in reference to the incident narrated in Exod. xii. 1-51), was, in its Latin form *pascha*, at first unchanged in English. The Anglo-Saxon Chronicle has *Pascha* and *Pasche.* The Vulgate (Exod. xii. 11) gives: "est enim *phase* (id est transitus) Domini." In the Wyclif Bible this play on the word is kept up in *phase:* "It is forsothe phase, that is to seye, the passyng forth of the Lord;" and, "Y shal se the bloode, and Y schal ouerpasse 3ou." In 1530 Tyndale happily translated the word thus, "And ye shall eate it in haste, for it is the Lordes *passeouer*," &c. Knox, 'Hist.,' vol. ii. p. 370, refers to the *Pasche;* Lyndsay, 'Bagsche, l. 104, to *Paice. Pasch-Tuesday* fell on 24th March 1562—*i.e.*, last day of year (1561), old style.

2. 24. *Calking*, pres. part. chalking. The root *calc*, seen in the genitive case of Lat. *calx*, gen. *calc-is*, limestone, is the immediate root of this form. Cf. A.S. *cealc*, Ger., Dut., Dan., and Swed. *kalk.* "Calke or chalke, erye, calx, creta."—'Prompt Parv.,' p. 58.

"Fra they persaivd the hil*l*is high of *calk*,
One to another they begouth to talk."
—Montgomerie, 'Poems,' xlviii. ll. 223, 224.

"The cunnar or taster having valued the ale shall *calk* upon a dur alsmony scoris with *calk* as the galoun salbe salde of the saide aile."
—'Burgh Recs.,' Prestwick, p. 17, Maitland Club Series (Jam. Suppl.)

'THE FIRST TRACTAT.'

3 (*heading*). *Dominus mihi*, &c. These words are taken from two passages in the Vulgate, Ps. xxvii. 7, and Ps. lv. 11.

3. 6. *Ane schip in ane dedely storme.* A similar allegory was used by the Legates of the Apostolic See in their "Admonition and Exhortation," given to the Council of Trent in its first session, 13th Dec. 1545. Cf. 'Joannis Calvini Opuscula,' p. 651, Genevæ, 1552. The following is a translation of the passage: "And we perform this duty the more willingly, because . . . we also exhort and dissuade ourselves, who are, as it were, *in the same vessel with you*, exposed to the same perils and the same storms; we say, we excite ourselves to watch, that we may neither fall among rocks, numbers of which will doubtless appear during the voyage, nor by our negligence allow the magnitude of the business to overwhelm us like waves of the sea; but, sustained by faith and hope, *may guide the vessel* in that special direction *where a haven of safety shall appear* to the glory of God in Jesus Christ."—Calvin's 'Tracts,' vol. iii. p. 19: Calv. Trans. Soc. John Knox's sermon, "The Source and Bounds of Kingly Power," opens with a similar allegory.

> " The *Schip of Faith*, tempestous winds and rane
> Of Lollerdry, dryvand in the sey hir blawis."
> —Walter Kennedy's 'Praise of Aige,' iv. ll. 5, 6.

3. 7. *Enforsed*=forced. Fr. *forcer*, adv. *enforcely*. Cf. *inforsit*, 'Barbour,' iv. 65 (Skeat's Ed.) "Yet to *enforce* the Kirk house (as if God had no gunnes) there are many of small feare."—'Blame of Kirk Buriall,' ch. 19 (Jam. Suppl.)

3. 9. *Rolkis*=rocks. The *l* has crept into the word in mistake for *k*, *rokkis*. Cf. also *awalk* for awake—i. 6, l. 20; *walter* for water. The pl. *rokkis* or *rockes* appears in Chaucer. Cf. O.Fr. *roke*.

> " Ye remue all the *rockes*, ston by ston,
> That they ne letten ship ne bote to gon."
> —Chaucer, 'C. T.,' ll. 11,305, 11,306.

> " I saw an river rin
> Out ouir ane craggie *rok* of stane,
> Syne lichtit in ane lin,
> With tumbling and rumbling
> Amang the *rochis* round,
> Dewalling and falling
> Into that pit profound."
> —Montgomerie's 'Poems,' Part i. p. 6 (S.T.S. Ed.)

3. 11. *Sterismen*=steersmen. M.E. *steren*, A.S. *steoran*, to guide. Chaucer uses *stere* as sb. in 'Cant. Tales,' ll. 4868 and 5253—

> "My sail and eke my *stere*."

> " and þa *steormen* alle
> to þan scipen neodde."
> —Layamon 'Brut,' ll. 28,436, 28,437 (Madden).

"As when a ship by skilful *steersman* wrought."
—Milton, 'P. L.,' ix. l. 513.

3. 12. *Promoueris*=patrons. Lat. *promoveo*, to advance. This refers to lay patrons having the right of presentation to benefices.

"Syne thame promove that wer most sapient."
—Lyndsay, 'Papyngo,' l. 1031.

3. 12. *Crasit*=dashed to pieces. This form is not found in Jamieson. It is akin to the Dan. and Swed. forms of this onomatopœic word, *krasa* and *krase*—

"The pot was *crased*."—Chaucer, 'C. T.,' G. l. 934 (Stratmann).

3. 13. *Schaldis*=shallows, shallow shelving places near shore. M.E. *schalowe*, *schold*. Cf. below, 3. 18.

"The dangerus *schaldis* and costis wp pykit we,
With all his blynd rolkis, of Libie."
—Doug., 'Eneados,' vol. ii. p. 162, ll. 31, 32 (Small's Ed.)

Also p. 325, l. 51.

"And al the tym that he thair lay
He spyit, and slely gert assay
Quhar of the dik the *schawdest* was."
—'The Bruce,' ix. l. 354 (E.E.T.S. Ed.)

3. 13. *Effrayit*=frightened. Cf. O.Fr. *effreier*, *effraier*, to frighten.

"It affraied the Sara3ins."
—Rob. of Brunne's 'Langtoft's Chron.,' p. 174.

"And on the Squyer followit fast,
Till thay did see him at the last;
With all his men richt weill arrayit,
With cruel men nathing *effrayit*."
—Lyndsay, 'The Hist. of Squyer Meldrum,' ll. 1233-1236 (vol. i. p. 199).

Cf. also Knox, 'Hist.,' vol. ii. p. 352.

3. 18. *Airis and erect salis*=oars and erect sails. *Ar* is the northern form of oar, *ore* ('Havelok,' l. 1871), as in A.S. *ar*, pronounced also *air*. Cf. *air*,—still used in fishing villages on the Moray Firth.

"A hundreth schippys, that ruthyr bur and *ayr*
To turss thair gud, in hawyn was lyand thar."
—'Wallace,' vii. ll. 1067, 1068 (S.T.S. Ed.)

3. 18. *Splenderis*=splinters. Root, *splint* and *splent*, Fr. *spleten*, to split. *Splinner* is often used in Scotland yet.

"Thair speiris in *splendris* sprent,
On scheldis, schonkit and schent."
—'Gawain and Gol.,' ii. ll. 24, 25.

4. 1. *Returning thair course fet by the first sett compasse—i.e.*, taking a roundabout course in face of an adverse wind. M.E. *fecchen*, pt. t. *fette*, pp. *fet*, A.S. *fetian*, to fetch. Icel. *fet*, a step.

"þen *fet* fauel forth, floreynes, I-nowe."
—'Piers Plow.,' a. ii. l. 113.

Cf. Josh. xv. 3—"And went up to Adar, and fetched a compass to Karkaa;" also Acts xxviii. 13—"And from thence we fetched a compass, and came to Rhegium."

4. 2. *Harbery*=place of refuge. Either noun in apposition to *place*, or adjective signifying *harbourous*. O.H.G. *hereberga*, a camp: Icel. *herbergi*, a "host-shelter"; O.H.G. *heri*, an army, and *bergan*, to shelter.

"Seiledē to londe,
And *herberȝe* token a-neouwefte."
—'Layamon,' ll. 28,877, 28,878.

The word came to mean a traveller's shelter, inn; Fr. *auberge*.

"For-þi þai at in name of the
Askis *herbry*, sal herbryit be."
—Barbour, 'Legends,' "Julian," ll. 465, 466.

"I saw nat this yere swiche a compagnie,
At ones in this *herberwe*, as is now."
—Chaucer, 'C. T.,' Prol. ll. 766, 767.

"Sa scho had hap to be horsit to hir *herbry*
Att ane ailhouse neir [hevin] it nyghttit thame thare."
—Dunbar, 'Poems,' Pt. i. p. 52, ll. 14, 15 (S.T.S. Ed.)

4. 9. *Phrenesie*=madness, fury. O.Fr. *frenaisie, frenasie*. "Therfor I may compair them til ane man in ane *frenyse*, quhilk bytis his auen membris vitht his tetht," &c.—'The Complaynt of Scotland,' p. 124 (E.E.T.S. Ed.)

4. 11. *Ane edict.* On the 25th August 1561, six days after Queen Mary arrived in Scotland, she issued a proclamation from Edinburgh in reference to the "division presently standing in this realme for the differens in materis of religioun, that hir Majestie is maist desirous to see pacifiit." It proceeds to enact that none of the lieges "tak upoun hand, privately or oppinlie, to mak ony alteratioun or innovatioun of the state of religioun, or attempt ony thing aganis the forme quhilk hir Majestie fand publict and universalie standing at hir Majesteis arrivall in this hir realme, under the pane of deid: with certificatioun that gif ony subject of the realme sall cum in the contrair heirof, he salbe estemit and haldin a seditious person and raser of tumult; and the said payne sal be execute upoun him with all vigour, to the exemple of utheris," &c.—'Reg. Priv. Counc. Scot.,' vol. i., Preface, p. xxxvii, and pp. 266, 267. Knox, 'Hist.,' vol. ii. pp. 272, 273, Laing's Ed., 1848. This proclamation was affixed to the Cross of Linlithgow on the 29th Aug. 1561.—'Compt. Thesaur.,' 1559-1562. A similar proclamation was made from St Andrews on 17th March 1562, and also from Holyrood-house on 29th June 1564.—'Reg. Priv. Counc. Scot.,' vol. i. pp. 267, 268.

4. 13. *Aduertisment*=a written statement drawing attention to any-

thing. Fr. *avertissement.* "Here followen Advertisements for the gevyng of the Kyngs Offyces."—Fortescue, 'Absol. & Lim. Mon.' (1714), p. 122. Cf. 'N.E.D.'

4. 14. *Craibit rewlaris*=harsh (sour, incensed) rulers. *Crab* seems also to have been pronounced *crabe,* as above. Cf. Dut. *crabben,* to scratch; *kribben,* to quarrel.

> "And Swingeour, for thy sake refuse it,
> To *crabe* thee humbler by thy mind."
> —Watson's 'Coll.,' iii. ll. 6, 7.

"Thou are *crabbid,* O Lord, because we have sinned." "Be not *crabbid,* O Lord, remember not our iniquities for ever."—Knox, 'Treatise on Prayer,' quoting Isa. lxiv. 5, 9.

> "ȝit *crabit* Cupid not content,
> Apollois anger to augment,
> Did nok agane incontinent."
> —Montgomerie's 'Poems,' Pt. i. p. 152
> (S.T.S. Ed.)

> "Ten times more gentle than her father's crabbed,
> And he's composed of harshness."—Shakespeare.

4. 19. *Aduisment*=deliberation. Fr. *a(d)visement,* fr. *aviser.*

> "He tuk *avisment* vith his men,
> On quhat maner thi suld do then."
> —'The Bruce,' vii. ll. 526, 527.

'N.E.D.,' *voce,* has—

> "Doth what hym lust without dyscrete *advysement,*
> And wyll in no wyse take myne advertysement."
> —Bale's 'God's Promises' in Dodsley
> (1780), i. ll. 14, 15.

4. 32. *Louing*=praise. A.S. *lovian,* O.Icel. *lofa,* to praise. In the 'Catholicon Anglicum' the following note is given under "To love; *ubi* to praise"—"I love, as a chapman loveth his ware that he wyll sell. *Je fais.* Come, of howe moche love you it at: *sus combien le faictez vous?* I love you it nat so dere as it coste me: I would be gladde to bye some ware of you, but you love all thynges to dere. 'Þe sullere *loveð* his þing dere.'"—'Old Eng. Hom.,' ii. 213.

5. 1. *Merchandrice*=merchandise.

> "Many of this maistres Freris · mowe clothen hem at lykyng,
> For here money and *marchandise* · marchen togideres."
> —'Piers Plow.,' Prol. ll. 63, 64.

The Scottish clergy were forbidden by a law of King William the Lion, as well as by many statutes of the Church, to engage in husbandry or merchandise: "Item statuit quod viri ecclesiastici vivant honeste de fructibus redditibus et emolumentis ecclesiarum ita ut non sint husbandi neque pastores neque mercatores."—'Act. Parl. Scot.,' vol. i. p. 60; also 'Conc. Scot.,' vol. ii. pp. 60, 89, 156, 157.

5. 2. *Symonie*, "the crime of trafficking in ecclesiastical preferment;" the crime of Simon Magus. Cf. Acts viii. 18.

> " For hit is Symonye to sulle that send is of grace,
> That is witt and water, wynd and fuyr the furthe."
> —' Piers Plow.,' C. Pass. x. ll. 55, 56.

Piers also describes the Church assailed by enemies, one of which is Simony—Pass. xxiii.

5. 2. *Glorious estait.* This refers to the worldly spirit ruling in the Church, which impelled the superior clergy to imitate the princely style of, and amass wealth like, the secular lords. Ambitious and proud, frequently the bishops appeared clad in armour, surrounded by retinues of jakmen and servants, and in vestments so rich and unseemly that the councils of the Church enacted that they should not be worn. They built palaces, amassed wealth to bequeath to their illegitimate children, and, still more, showed their "*solicitude be mariage*" of their children into powerful families. Cf. ' Stat. Eccl. Scot.,' *passim*, and notes. Lyndsay, referring to the Primate, James Betoun, says—

> " His princely pomp, nor Papale gravitie,
> His palyce royall, ryche, and radious,
> Nor yet the flude of superfluitie
> Of his ryches, nor travell tedious,
> . . . . . .
> Avalit hym nocht," &c.—' Papyngo,' ll. 577-582.

In this respect he was not so notable a sinner as his nephew and successor, David Beatoun, whose bastard son David, a few days after his father's installation as Primate, received a grant of Crown lands in Angus. Cf. ' Stat. Eccl. Scot.,' vol. i. Preface, p. cxxx, note. When, in 1546, his daughter was married to the Master of Crawford, the Primate gave her a dowry of 4000 merks. Bishop Chisholm of Dunblane gave his daughter, on her marriage to Sir James Stirling of Keir, a dowry of £1000. Cf. ' Stat. Eccl. Scot.,' vol. ii. p. 303, note. To examples of this kind Winzet makes plain reference in taunting the clergy with having " brocht the baronis to be impis [scions] of your posteritie." The acquirement of Church lands, &c., by the marriage of barons with the daughters of the superior clergy, had become so great a scandal, that at the Council of Edinburgh in 1558-59 a statute forbidding the practice was enacted : " De non elocandis filiabus Prælatorum baronibus de patrimonio Christi."—Statute, No. 264; ' Stat. Eccl. Scot.,' vol. ii. p. 155. In a similar strain Sir Richard Maitland declares—

> " Sumtyme the priestis thocht that they did weill,
> Thocht that all vyces rang in thair persoune,
> Letcherie, gluttunie, *vain gloire*, and avarice."
> —' Poems,' p. 32.

Sir David Lyndsay makes several allusions to this subject—

"That Prelats dochtours of this natioun
Ar maryit with sic superfluitie:
Thay will nocht spair to gif twa thowsand pound
With thair dochtours, to ane nobill man:
In riches, sa thay do superabound."
—'The Thrie Estaitis,' ll. 3189-3193.

"Spiritualitie" boasts—

"And to my sons I have givin rich rewairds,
And all my dochters maryit upon lairds."
—*Ibid.*, ll. 3377, 3378.

Another contemporary writer, alluding to the clergy, says—

"Thai brocht thair bastardis with the skrufe thai skraip,
To blande thair blude with barrownis be ambitioun."
—Alexander Scott's 'Poems,' p. 7 (Laing's Ed.)

5. 4. *Impis*=shoots, scions, used figuratively of children. Welsh, *imp*, a graft. A.S. *impan*, to ingraft.

"'I am wrath,' quod he: 'I was sum tyme a frere,
And the couentes Gardyner for to graffe *ympes*.'"
—'Piers Plow.,' Pass. v. ll. 136, 137.

Cf. also 'Piers Plowman,' C. Pass. xix. l. 5.

"And so those *imps*, which might in time have sprong
Alofte (good lord) and servde to shielde the state,
Are either nipt with such vntimely frosts,
Or else growe crookt, because they be not proynd."
—Gascoigne's 'The Steel Glas,' ll. 455-458.

5. 6. *Pure*=poor people. The poor at this time were maintained by the Church. (See note on 'Rigour done to the Poor,' p. 101.) In Bishop Hamilton's Catechism are censured "beneficit men quha wyll gyf na parte of thair benefice for the sustentatioun of pure peple within thair paryschyng."—Fol. lix.

5. 6. *Collegeis.* "The universities of Scotland are the legitimate offspring of the Church. . . . In 1411 the Bishop of St Andrews founded his University. Forty years later (1450-51) the rival see of Glasgow; and in 1494 Bishop Elphinstone of Aberdeen obtained the Papal constitution for the *studium generale* or university of his episcopal see."—C. Innes, 'Sketches of Early Scotch History,' pp. 220, 257: Edin. 1867. Edinburgh was a post-Reformation college, opened in 1583. But in 1558 Robert Reid, Bishop of Orkney, left a sum of 8000 merks for the foundation of a university in Edinburgh.—Irving, 'Lives of Scotish Writers,' p. 161: Edin. 1851.

5. 8. *Ryche ingynis*=rich intellects, or mental parts. Fr. *engin*, L. *ingen-ium.* This word has the double meaning of genius, and engine, a machine.

"Mast reuerend Virgill, of Latyne poetis prince,
Gemme of *ingine* and fluide of eloquence."
—Doug., 'Eneados,' vol. ii. p. 3, ll. 3, 4.

"More fairer peple, nor of gretar *ingyne*,
Nor of more strenth, gret dedis tyll indure."
—Lyndsay, 'The Dreme,' ll. 834, 835.

5. 9. *Dois.* The author, in many similar instances, uses the plural termination *is* to indicate the third pers. pl.

5. 10. *Distribution of benefices.* To the evils of patronage is generally traced the origin of the movements which led to the downfall of the Roman Church. Secular lords, who obtained control over the lands of the Church, made their influence felt in the appointment of bishops, abbots, parsons, and vicars. They assumed spiritual titles without performing the spiritual duties of their offices. The Crown claimed the right to present to all benefices during vacancies in the sees—'Acta Parl. Scot.,' vol. ii. p. 83. Thus royal, baronial, and clerical influences operated upon nearly every appointment. In consequence, the benefices were often distributed without regard to the fitness of the officials for their duties, who might be disqualified by youth, age, or ignorance. Even foreigners were installed in Scotch benefices. Cf. Theiner, 'Mon. Vet. Hib. et Scot.,' p. 81; 'Reg. Episc. Aberd.,' vol. ii. p. 194. Cf. Dunbar's 'Freir of Tungland,' Pt. I. p. 139; also note, Pt. III. p. ccxiv.

"For science, for vertew, or for blude
Gets nane the Kirk, bot baith for gold and gude."
—'Three Tales of the Three Priests of Peebles'
(Laing's 'Early Met. Tales,' p. 114).

In his "satiric rage" Lyndsay, seeing how

"Agane our wyll, those treukouris bene intrusit,'

asks—

"Prencis, prencis, quhar bene your heych prudence
In dispositioun of your beneficeis?"
—'Papyngo,' ll. 1004, 1005.

A bishop who boasted he knew neither the Old Testament nor the New; rectors and vicars who were not in orders; pastors who did not reside in their parishes; priests unable to read or preach—as Quintin Kennedy said, "nolder sing nor say"; parsons so young as to be ignorant of vice, or so old as to be tired of it ("pueris nondum rationis capacibus;" "post consumptum ni rebus turpissimis ætatis florem"—'Panegyricus Archibaldi Hayi,' fol. xxxii.); prelates who lived in concubinage and gave handsome dowries to their illegitimate offspring,—obtained benefices in the Church, and became the sources of ridicule not to lively satirists alone, but of much annoyance to the Reforming Councils of the Church. Cf. J. Robertson's Notes on Statute No. 206, 'Stat. Eccl. Scot.,' vol. ii. pp. 290, 291; John Skelton's 'Maitland of Lethington,' p. 204. One of the statutes, passed by the General Provincial Council of Edinburgh in 1559, declared the ap-

pointment of a prelate's son to a benefice in his father's church null and invalid.—'Stat. Eccl. Scot.,' vol. ii. p. 155, No. 263. See note on "Ignorant . . . zouthe," p. 97, also note on "Bastard browis," p. 98. Cf. Dunbar's 'Poems,' Pt. II. p. 205 (S.T.S. Ed.) To gold itself was given the credit of promotion in the Church—

> "Sir Penny is baith scherp and wyis, . . .
> Disponar he is of benefyis, . . .
> And als Sir Symony his serwand,
> That now is gydar of the Kirk."
> —Lord Hailes' 'Anc. Scot. Poems,' pp. 154, 291.

5. 15. *Servands.* In keeping up the "glorious estate" associated with an episcopate or an abbacy, numerous servants were required for the table, for the hunt, for travel, and other duties. Great entertainments, often to guests of questionable character, required their services—

> "Splendida cœna, epulæ lautæ ambitione remota."
> —Buchanan's 'Epigram.,' lib. i. No. 43.

They, too, were hinted at when the angry King James V., in 1540-41, asked the bishops, "Wherefore gaif my predecessors sa many landis and rentes to the Kirk? Was it to mentean halkis, doggis, and hures to a nomber of ydle priests?"—Sir J. Melville's 'Memoirs,' pp. 63, 64 (Ban. Club). In 'The Gude and Godlie Ballads,' priestis are thus counselled—

> "Priestis leif your pryde,
> Zour skarlat and your veluote soft,
> Zour hors and mulis coistlie coft,
> And *jakmen* by 3our side."
> —P. 172 (Laing's Ed.)

These servants had the virtues or vices of their superiors. In 1549 a General Council ordained "prelates not to keep in their households notorious drunkards, gamblers, whoremongers, brawlers, night-walkers, buffoons, blasphemers, swearers."—'Stat. Eccl. Scot.,' p. 91, No. 181; also p. 156, No. 265. In 1558-59 the Bishop of Aberdeen was requested by the Dean and Chapter to "causs his Lordschipis seruandis to reforme thame selfis, because nixt him self, it semis him to begyn at his awn houshald."—'Miscell. Spald. Club,' vol. iv. p. 59, quoted in 'Stat. Eccl. Scot.,' vol. ii. p. 286.

5. 16. *God wate*=God knows. A.S. *witan*, to know; pres. t. *ic wát, þu wást, he wát.* Cf. note on 'The Court of Venus,' Bk. ii. p. 750 (S.T.S. Ed.)

5. 21. *Sleuthful*=slothful, lazy. Cf. A.S. *slǽwð*, sloth; *slouthe*, Chaucer, 'C. T.,' l. 15,726; *sleuthe*, 'P. Plow.,' B. v. l. 392; *sleuth*, 'Kingis Quair,' st. 119, l. 7.

> "For quhen the *sleuthful* hird dois sloug and sleip
> Taking no cure, in kepyng of his floke,
> . . . . . .

Than Lupis cumis, and Lowrance, in ane lyng,
And dois, but reuth, the sely scheip dounthryng."
—Lyndsay, 'The Dreme,' ll. 890-896 (Laing's Ed.)

Ibid., vol. i. p. 57, l. 405.

5. 23. *Inlak*=deficiency. The same as *lak*, M.E. for lack. "The absence or *inlaik* of the justiciar annulis the perambulation."—'Stat. Dav. II.,' c. 20, § 5. Montgomerie has *inlaik*, 'Poems,' Pt. II. p. 220, l. 6 (S.T.S. Ed.)

5. 26. *Stummerit*=stumbled.

"Thair stedis stakkerit in the stour and stude stammerand."
—'Gawan and Gol.,' ii. l. 25 (Jam.)

"He slaid and *stummerit* on the sliddry ground,
And fel at erd grufelingis amid the fen."
—Doug., 'Virgil,' 138, ll. 41, 42 (Jam.)

5. 30. *Ignorant and inexpert zouthe.* The scandal of appointing children to spiritual offices is inveighed against by the Abbot of Crossraguel in 1558: "Bot thou may se daylie . . . ane bairne and ane babe, to quhome scarcelie wald thou geve ane fair apill to keip, get perchance fyve thousand saules to gyde."—'Ane Compendius Tractive,' chap. xiv.; 'Miscell. Wodr. Soc.,' vol. i. p. 151. Similarly Conæus remarks that, among other vices of the time, one was: "Abbates et episcopos liberos vix natos, et adhuc a matre rubescentes, designare."—G. Conæi, 'De Dvplici Statv Religionis apvd Scotos,' p. 89: Romæ, 1628. According to Hay, priests "were ordained to handle the body of the Lord who scarcely knew their alphabet."—'Ad Card. Betoun Panegyricus,' fol. xxxi.: Paris, 1540. The evil crept into the Reformed Church. In the session of the General Assembly on 28th December 1562, the Superintendent of Angus was accused, because "some *3oung men* wer rashlie admitted to the ministrie, and to be exhortaris, without such trial and examinatioun as ar required in the Book of Discipline."—'Booke of the Univ. Kirk,' p. 25. In 1571 John Erskine of Dun accuses the Reformed Church of this scandal.—'Miscell. Spald. Club,' vol. iv. p. 99. Cf. vol. v. pp. 60, 61, 63. Cf. also Keith, 'Hist.,' vol. iii. p. 45, note (Spot. Soc. Ed.)

"On yow Prencis, for undiscreit gevyng
Tyll *ignorantis* sic officis tyll use;
. . . . . .
Our ignorance hes done the warld abuse."
—Lyndsay, 'Trag. of Cardinall,' i. p. 154, ll. 400-404.

5. 34. *Les pryce*=less esteem.

"He had rycht gret price and lovyng."
—'The Bruce,' vii. l. 90.

"Sic halland schekkaris, quhilk at Cowkelbyis gryce
Ar haldin of *pryce*, quhen lymmaris dois convene."
—Dunbar, 'Poems,' Pt. I. p. 83, ll. 57, 58.

6. 2. *Lesum* = allowable, lawful.

> "*Lesum* it is to desist of your feid,
> And now to spare the pure pepil Troyane."
> —Doug., 'Virgil,' 164, ll. 47, 48 (Jam.)

6. 6. *Walke* = watch. A.S. *þacian, þacigan.* O.Icel. *vaka*, O.H.Ger. *wachen*, wake.

6. 11. *Dame Dalida.* The wife of Samson. This form of the word is taken from the Vulg. See note on 'The Court of Venus,' Bk. iii. l. 36 (S.T.S. Ed., p. 198). Cf. also *ibid.*, l. 217.

6. 12. *Bastard browis* = bastard brats. *Browis* is the plural of *brol*, a brat. *Brolle* occurs in 'Piers Plow.,' Bk. iii. l. 204 (C. Pass. iv. l. 263), to which Mr Skeat appends a note—

> "The leste *brolle* of his blode · a barounes pere!"

Similarly—

> "So of that beggers *brol* · a bychop schal worthen."
> —'Piers Plow.,' C. l. 747.

In 'Prompt. Parv.,' 50, "Breyel" is defined—"*Brollus, brolla*, miserculus." In Wyclif's 'Prose Works,' E.E.T.S., p. 214, we find this word signifying scamps—"O*þer*e bro*þ*elis wolden renne awey wi*þ* riche menn*us* good."

The immorality of the aristocratic classes and of the superior clergy in the sixteenth century was notorious: equally scandalous was the appointment of their illegitimate children to rich benefices in the Church. Illegitimate sons of King James V. held the five richest livings in the Church—Holyrood, Kelso, Melrose, Coldingham, and St Andrews—from their infancy: Lord Robert Stewart, Commendator (Prior) of Holyrood in 1539, at seven years of age; Lord James, Commendator of St Andrews and Pittenweem in 1538, aged seven years; Lord John, Prior of Coldingham in 1541, at eight years; Lord James, Abbot of Kelso and Melrose; Lord Adam, Prior of the Charter-house, Perth.—Keith, 'Hist.,' vol. i. p. 59, note; Crawford's 'Description of Renfrew,' p. 176 *et seq.* Cardinal Beatoun had at least five bastard children, three of whom were legitimated during their father's lifetime. His successor in the primacy, Archbishop Hamilton, had three illegitimate children. (For authorities cf. 'Stat. Eccl. Scot.,' vol. ii. p. 303, notes; also Chambers's 'Picture of Scotland,' vol. ii. p. 234.) Of the six bishops who sat in the Provincial Council, A.D. 1549, three are known to have had, each of them, two or more "bastard browis"—William Gordon, Bishop of Aberdeen; Patrick Hepburn, Bishop of Moray; William Chisholm, Bishop of Dunblane. —'Stat. Eccl. Scot.,' vol. ii. p. 283, with authorities. The Bishop of Moray is credited with ten illegitimate children, according to 'The Eccl. Chron. of Scotland—Monasticon,' by Rev. J. F. S. Gordon, D.D., p. 88. Dr D. Laing gives authorities for the legitimation of these ten

in his Knox, 'Hist.,' vol. i. p. 41, note. Bishop Leslie, the friend of Winzet, was himself the illegitimate son of Gavin Leslie, parson of Kingussie. He was the father of three illegitimate children.—'Inventories of Queen Mary,' Preface, p. xlvi, with authorities. Compare notes on "Ignorant and inexpert zouthe," p. 97; "distribution of benefices," p. 95.

6. 13. *Erast*=soonest (=the rather). This word is the superlative form of the old word *er*, soon, before. A.S. *ær*, Gothic, *air*. The comparative is *erar*, sooner. Thus we have *ærlik*, or soon-like; and *er-st*, soonest.

> "Than war it to the Comowne lawe,
> That is Imperyale, *erast* drawe."
>
> —'Wyntoun,' iii. 3, ll. 37, 38.

6. 20. *Awalke*=awake. Cf. note to 'The Court of Venus,' Bk. i. p. 38, l. 672 (S.T.S. Ed.) Cf. *supra*, p. 98.

> "Awalk, awalk, awalk, thow wofull wicht.
> I walk, I turne, sleip may I nocht."
>
> —Dunbar's 'Poems,' Pt. ii. p. 233, ll. 11, 12 (S.T.S. Ed.)

6. 34. *Within thir hundreth zeris.* The letter sent by James I. to the abbots and priors of the Scottish Benedictine and Augustinian Monasteries, 1525, shows that corruption was then infecting the Church.—'Act. Parl. Scot.,' vol. ii. pp. 25, 26. The Archdeacon of Murray fixes 1463 as the date when "evil prelatis began to rage in maist insolent and corruptit life."—Bellend, 'Hist. and Chron. of Scot.,' Bk. xii. chap. 17. Bishop Leslie fixes the time ten years later. "The abbayis come to secular abussis, the abbotis and pryouris being promovit furth of the court, quha levit courtlyk, secularlye, and voluptuouslye; and than ceissit all religious and godlye myndis and deidis, quhairwith the secularis and temporall men beand sklanderit with thair evill example, fell fra all devocioun and godlynes to the warkis of wikednes quhairof daylie mekill evill did increase."—Lesl., 'Hist. of Scot.,' pp. 39, 40; 'De Rebus Gest. Scot.,' p. 317, ed. 1578. See 'Stat. Eccl. Scot.,' vol. i., Pref., p. xc, note.

7. 13. *Absque rege*, &c. Quotation from Vulgate, 2 Par. xv. 3: "Transibunt autem multi dies in Israel absque Deo vero et absque sacerdote doctore, et absque lege."

7. 15. *Blek*=blemish; irregularity from a moral or canonical point of view. This word, almost obsolete, is still used in the dialect of southern and northern Scotland for any black fluid, and also metaphorically for any person of indifferent character,—"a blek." Cf. Swed. *bläck*, Dan. *blæk*, ink.

> "The censor is impropre to correck,
> That in himself has ony kind of *bleck*."
>
> —A. Hume, 'Ep. G. Moncrief,'—quoted in 'New Eng. Dict.,' *voce*.

7. 19. *On lyue togidder*=in life; alive together. Cf. note, 'Montgomerie,' pt. iii., p. 367, No. 19 (S.T.S. Ed.)

7. 23. *Lippir Giezi*=leprous Gehazi, 2 Kings, v. 27. A.S. *hleapere*, liprosus.

7. 26. *Symon his companzone.* Acts viii. 9.

7. 33. *Dum doggis*, a term of opprobrium used by the Reformers, within and beyond the pale of the Latin Church, to describe the clergy who neglected their duty of preaching. It has its origin in Isa. lvi. 10. In 1530 the reforming monk of Cambuskenneth writes: "Prælati certe sunt ut *canes muti* non ualentes in claustro latrare; incedunt cum regibus et magnatibus in urbibus et pallatiis unde non auditur eorum uox inclaustro."—Fr. R. Richardini, 'Exeg. in Can. D. Augustini,' foll. 188, 189. In 1558, Quintin Kennedy says: "And thay quha sulde preche the trew Worde of God conforme to thair vocatioun and levyng quhilk thay have thairfore ar (as says the propheit) like *dum doggis* quhilkis can nocht bark nolder precheis thair selfis nor causis precheyng sufficient to be maid to resyste errouris."—'Ane Compendius Tractive,' cap. xiv.; 'Misc. Wod. Soc.,' vol. i. pp. 152, 153. Cf. also 'The Black Book of Taymouth,' pp. 166, 168. Wyclif designated the prelates "doumbe houndis"—'Prose Works,' p. 104 (E.E.T.S. Ed.)

> "For Esayas, in to his wark,
> Callis thame lyke *doggis* that can nocht bark,
> That callit are preistis, and can nocht preche,
> Nor Christis law to the pepill teche."
> —Lyndsay, 'The Complaynt,' ll. 321-324.

> "Ane idiot priest, Esay compaireth, plaine,
> Till ane *dum dogge*, that can nocht byte nor bark."
> —Lyndsay, 'The Thrie Estaitis,' ll. 3898, 3899.

The same expression is used in the "supplication" sent by the General Assembly to the "Lords of Secreit Counsell" in 1561—'Booke of the Universall Kirk,' p. 9, l. 10 (Ban. Club).

8. 2. *Poyit*=poked. Cf. Suio-Goth. *potta*, to poke about. Cf. Skeat, *pat.* "*Poy*, a long boat-hook by which barges are propelled against the stream. Linc."—J. O. Halliwell's 'Dict.' *Poutstaff*, a pole used in fishing, is mentioned in 'Blind Harry'—

> "Willȝham was wa he had na wappynis thar,
> Bot the *poutstaff*, the quhilk in hand he bar."
> —'Wallace,' i. ll. 401, 402.

8. 2, 3. *Staff and sting*=with staff and pole—*i.e.*, thoroughly cudgelled. The word sting is of Scandinavian origin, and signifies a pole or *rung*.

> "Wallas that *steing* tuk wp in till his hand."
> —'Wallace,' ii. l. 41 (S.T.S. Ed.)

It is akin in origin with *stake* and *sting*, both being from the one root —*stak*, to prick. (Cf. Skeat, 'Ety. Dict.,' *voce.*) Compare Icel. *stöng*

(gen. *stangar*), a pole; Dan. and Dut. *stang*, Swed. *stång*, Ger. *stange*.

"Ane scharpit and brint *sting* of tre."
—Doug., 'Eneados,' vol. ii. p. 158, l. 19 (Small's Ed.)

"His *steyng* was tynt, the Inglis man was dede;
For his crag bayne was brokyn in that stede."
—'Wallace,' ii. ll. 53, 54 (S.T.S. Ed.)

"Upon Fasten's E'en (Feb. 21, 1615) there was twa puncheons of Bourdeaux wine carriet, *sting and ling*, on men's shoulders, on the ice, at the mids of the North Inch," &c.—'Chron. Perth,' quoted in Chambers's 'Domestic Annals,' vol. i. p. 453. For "Riding the Stang," cf. Chambers, 'Bk. of Days,' vol. ii. pp. 510, 511; 'Petition for a Toleration to the Stang, with the Proceedings of the Regality Court of Huntly thereon, MDCCXXXIV.;' 'Misc. Mait. Club,' vol. i. p. 485: Edin., 1834.

8. 3. *Quhryne nor quhynge*=growl nor whine. Both words are onomatopœic. The former, signifying to squeak, or to cry like an animal in pain, is by Jamieson associated with A.S. *hrin-an*, Icel. *prin-a*, and also Scotch, *croyn*, *croon*. It is several times used by Douglas.

"The swyne began to *quhryne*," &c.—'Comp. of Scot.,' p. 39, l. 7.

"They maid it like a scraped swyne;
And as they cow'd, they made it *quhryne*."
—Montgomerie, Watson's Coll., iii. ll. 91, 92. (*Whryne*, S.T.S. Ed.)

"Wald God, the lady, that luffit yow best,
Had sene yow thare by swelterand like twa swyne;
Bot to indyte, how that duddroun wes drest,
Drowkit with dreggis, quhimperand with mony *quhryne*,
That proces to report, it were ane pyne."
—Lyndsay, 'The Answer to the Kingis Flyting,' i. p. 170, ll. 57-61.

Quhynge, still in daily use in Scotland generally, is descriptive of the whimpering of children and whining of dogs. In M.E. *whinen* is applied to a horse. Cf. A.S. *hwínan*, to whine.

"For as an hors, I coude bite and whine."
—Chaucer, 'C. T.,' l. 5968.

"Than the remanent of that questing sort,
For this onsilly chance effrayit, at schort
Wythdrawis, and about the master hunteir
Wyth *quhyngeand* mouthis quaikand standis for feir,
And with gret ȝouling doith complene and mene."
—'Eneados,' Bk. xiii. cap. iii. ll. 15-19, vol. iv. p. 185.

8. 4. *Rigour to the pure dune.* One of the scandals of the time was the ejectment of the poor hereditary tenantry from the kirk-lands, in order to feu them for higher rents.

"And now begins ane plague, amang them new,
That gentill men thair steadings taks in few:
Thus man thay pay greit ferme, *or lay thair steid*,
And sum ar plainlie harlit out be the heid,
And are destroyit, without God on thame rew."
—Lyndsay, 'The Thrie Estaitis,' ll. 2575-2579.

Lyndsay frequently inveighs against this growing wrong. Dunbar also refers to it—

"And quha can reive vthir menis rowmis,
And upoun *peur* men gadderis sowmis,
Is now ane active man and wyice;
And all thruch caus of covetyce."
—'Poems,' i. p. 159, ll. 37-40.

In chap. xv. of 'The Complaint of Scotland,' "Laubir" gives a melancholy account of the condition of the poor in the sixteenth century. William Lauder, in his 'Mirrour,' refers to the "schuting furth of the pure plewmen and lauboraris of 3our landis"—'Compl. of Scot.,' Pref., p. liv. The General Council of 1558-59 tried to stop this "plague" —'Stat. Eccl. Scot.,' vol. ii. p. 168, No. 282 and note. This edict became the basis of parliamentary enactments on the subject—'Act. Parl. Scot.,' vol. ii. pp. 540, 606. The poor at the Reformation were provided for under "The Sext Heid" of 'The Buke of Discipline,' so that they who "have been spoilled and oppressit may now resave sum confort and relaxation"—Knox, 'Hist.,' vol. ii. p. 221; 'B. U. K.,' p. 21. The evicted clergy, in 1560, were also provided for "upon the almes of the kirk with the number of the poore"—'B. U. K.,' p. 5. The Privy Council proclamations of 1561 on the subject of "pure tennentis" are found in 'Privy Council Reg. Scot.,' vol. i. pp. 162, 163, 193, &c. Queen Mary wept to see the poverty of her subjects—Brantome, lib. v. p. 95: Paris, 1823. Cf. 'Selections Illust. Reign of Queen Mary,' p. 96 (Mait. Club). For a valuable account of the "Provision for the Poor in Olden Times," see 'Old Church Life in Scotland,' second series, pp. 1-62, by Rev. Andrew Edgar, D.D.: Paisley, 1886.

8. 8. *Native roumes*=portions of land held by tenants hereditarily. *Room*, A.S. *rum*, primarily signified *space*. Cf. M.E. *roum*. Cf. Leslie, 'Hist.,' p. 374 (S.T.S. Ed.); 'Court of Venus,' p. 173 (S.T.S. Ed.) "That na kyndlie lauchfull possessour be remouvit . . . frae thair *kyndelie rowme*," &c.—'Act. Parl. Scot.,' vol. ii. pp. 540, 606.

8. 9. *Quhirlie fewis*=grants of land or other possessions held of a superior, on payment of a yearly rent, called a feu-duty, &c. Cf. M.E. *fee*, A.S. *feoh*, cattle, and cognates. The practice of feuing kirk-lands to the injury of their "kyndlie lauchfull possessours or tenants" called for the interference of the Provincial Council of Edinburgh in 1558-59, which issued a statute on the subject: cf. No. 282, 'Stat. Eccl. Scot.' This became the basis of a civil enactment forbidding the feuing of the kirk-lands, passed by the Convention in 1561, and ratified

by Parliament in 1563—'Act. Parl. Scot.,' vol. ii. pp. 540, 606. To this abuse Lyndsay refers thus—

> "Set into *few* your temporall lands,
> To men that labours with thair hands,
> Bot nocht to ane gearking gentill man,
> That nether will he werk, nor can."
>
> —'Ane Satyre of the Thrie Estaitis,'
> ll. 2687-2690 (Laing's Ed.)

For *tenants* of the Church, cf. 'Sketches of Early Scotch History,' C. Innes, p. 139—Edin. 1860; *ibid.*, p. 93—Edin. 1861.

8. 12. *Houssis . . . destroyit.* Referring to the spoliation wrought by the French army in 1559, Knox writes: "And so did God recompense the Papistis in thair awin bosomes, for, besydis the defoulling of thair housses, as said is, two of thame resavit more damage then did all the gentilmen that professed the Evangel within Fyff, the Laird of Grange onlye excepted, whose [house] of the Grange the Frenche overthrew by gun pouder."—Knox, 'Hist.,' vol. ii. p. 8. Sir Richard Maitland, in his Poem 'On the New Year,' 1560-61, says—

> "I cannot sing for the vexatioun
> Of Frenchmen and the congregatioun
> That hes maid troubil in the natioun
> And mony bair bigging,
> In this new yeir."
>
> —'Poems,' iii. p. 99 (Sibbald).

Cf. also Leslie, 'Hist.,' lib. x. p. 257.

8. 21. *Gospellaris* = preachers, evangelists. "Þan þe chirche myȝte as wel haue putt out þes foure and approued þe toþer *gospelleris*."—Wyclif, 'Prose Works,' p. 256.

> "The faur *godspellers* vs shawes
> Cristes dedes and his sawes."
>
> —Small, 'Eng. Met. Hom.,' p. 4.

8. 22. *Reft up* = snatched up; A.S. *reofan*, to deprive. Cf. Icel. *raufa*, Ger. *rauben*, M.E. *reuen*.

> "The meiler schuld nat stel hem half a pekke
> Of corn by sleighte, ne by force hem reve."
>
> —Chaucer, 'C. T.,' ll. 4008, 4009.
>
> "Til that the brighte sonne had lost his hewe
> For the oriȝont had reft the sonne his liht."
>
> —*Ibid.*, ll. 11,328, 11,329.
>
> "And quha can reive vthir menis rowmis,
> And vpoun peur men gadderis sowmis."
>
> —Dunbar, i. 159, ll. 37, 38 (S.T.S. Ed.)
>
> "He spulȝeit the tempil, ande reft the golden alter."
>
> —'Compl. of Scot.,' p. 76, l. 1.

8. 30. *Kirk rentis.* On the 22d December 1561, and subsequently, the Queen and Council ordained that all persons, clerical and lay,

who possessed or leased the lands of the Church, were to produce the "hale rentalis of all benefices within the realme," so that "hir Grace mycht tak ourdour for sustenyng of the ministeris of the pure and publict besines of the realme."—'Reg. Priv. Coun. Scot.' vol. i. pp. 192, 196, 199, 201; Keith's 'Hist.,' vol. iii., Appendix; Knox, 'Hist.,' vol. ii. p. 299 *et seq.* When the rent-rolls were produced, and the rents computed, it was found that a third part of the benefices amounted to £73,880. The revenue of the disestablished Church amounted to more than £250,000, and of this sum only £24,231, or less than a tithe, were apportioned to the Reformed Church.—Keith, 'Hist.,' vol. iii., Appendix, p. 369; Cunningham, 'Church Hist.,' vol. i. pp. 305, 306. At the Reformation 4600 persons held official positions in the Church: 13 bishops; 60 priors and abbots; 500 parsons; 2000 vicars; 1100 monks, friars, and nuns—Adv. Lib. MS.; 'Maitland of Lethington,' by J. Skelton, p. 201. In 1572 there were 252 ministers, 157 exhorters, 508 readers — in all, 917 officials.—Keith, 'Hist.,' vol. iii. p. 56; also "Register of Ministers and Readers in 1574," 'Miscell. Wod. Soc.,' vol. i. pp. 319-395.

9. 13. *Ruid of letteris*=inexperienced in learning. "Ane man void of all eloquence, *rude* of ingyne and jugement."—Q. Kennedy, 'Compend. Tract.,' Pref.

9. 19. *Rugis . . . to zour awin kechingis*=tear away to your own kitchens. Cf. note on 11. 5 at p. 106. "For many held into thair awin handis the fructis that the Bischoppis and otheris of that sect had befoir abused. . . . The Bischoppis began to *grypp againe* to that which most injustlie thei called thair awin (A.D. 1561). — Knox, 'Hist.,' vol. ii. p. 298.

9. 22. *Non potestis*, &c. Quotations from Vulgate, Luc. xvi. 13 and Luc. xiv. 33.

9. 31. *Ignorantis*=ignorant persons. Cf. notes, pp. 95, 97.

10. 4. *To zet*=to pour. A.S., O.L.Ger. *geotan*, *giotan;* Goth. *giutan*. Cf. 'Catholicon Anglicum,' "*to 3ett;* fundere, fusare." Trevisa, in his trans. of Higden, v. 15, says that "Adrianus was konnynge of gravinge, of 3etynge and of castynge of bras;" and again, vi. 185, "þis picher het *3it* Dunstan." See also *ibid.*, vol. i. p. 233. "Newe lawe is newe wyn þat Christ haþ *3etid* in her hertis." — Wyclif, 'Works,' Ed. Arnold, vol. ii. p. 147. 'Cath. Ang.,' p. 426, note. For other examples, cf. *3eoten*, Strat. Dict.

10. 20. *The Congregatioun.* On the 3d December 1557, the Scottish Protestants, including Argyle, Glencairn, Morton, Lorn, and Erskine of Dun, subscribed a "Band," which is considered to be the first Covenant of the Scottish Reformers, in which they engaged "to manteane, sett fordward, and establish the most blessed word of God and His *Congregatioun.*" Dr M'Crie thought the "Band" made in Mearns in 1556 was the earliest. Cf. Knox, 'Hist.,' vol. i. p. 273, and note.

10. 27 (*margin*). *Twa causis of the petition.* The two causes of the

writing of this tractate were—first, the author's conscientious scruples; the second, a desire to answer the Reformers.

10. 28. *Thy Graces lawis.* The Protestant Church and Parliament at the Reformation did not hesitate to put into force those laws for the extirpation of heretics used by the Roman Church. Cf. 'Act. Parl. Scot.,' vol. ii. pp. 7, 443, and 'B. U. K.,' vol. i. pp. 6, 8, 9, 19, 20, 21, 23, 40, 47, 53, 59, 107, 109; also 'Stat. Eccl. Scot.,' vol. ii. p. 117. A persecuting clause was inserted in the Scottish Coronation Oath by injunction of Pope John XXII. in 1329—Theiner, 'Mon. Vet. Hib. et Scot.,' pp. 244, 245. This survived the Reformation, was revised and reinserted in the Coronation Oath adjusted in 1567 for the coronation of King James VI.—'Act. Parl. Scot.,' vol. iii. pp. 23, 24. This oath, "to ruite out all heretykis and enemies to the trew Kirk of God," was revised in 1689, but repudiated by King William III. at his coronation.—Macaulay, 'Hist. of Eng.,' vol. iii. chap. xiii. p. 292, edit. 1855. Cf. also Robertson's 'Stat. Eccl. Scot.,' vol. i., Preface, pp. xlvii and xlviii, notes. Knox went the length of believing it to be a duty even to kill Catholics, according to a writer in the 'Edinburgh Review'—'Edin. Rev.,' vol. xxvii. p. 167, Sept. 1816. Cf. Knox, 'Hist.,' vol. ii. pp. 441-451 and 565. In 1562 the ministers and commissioners, by a "Supplicatioun," required Queen Mary to exercise these penal laws against those living in "contempt of God, his Word and Sacraments"—'Book of the Univ. Kirk,' p. 21; while in 1567 the nobility, barons, and kirkmen resolved "to execute the Reformatioun" by suppressing all "idolatry"—'B. U. K.,' vol. i. pp. 108, 109. The Queen consented to the statute abrogating all penal laws against the Reformed religion—'Act. Parl. Scot.,' vol. ii. pp. 548, 549. Question 108 of the Larger Catechism of Westminster holds the "toleration of a false religion" to be a "sin" forbidden by the Second Commandment. In 1425 Parliament enacted that the "Inquisitores Hæreticæ Pravitatis" should make search for heretics and Lollards: "Item anentis heretikis and Lollardis that ilk Bischop sall ger inquyr be the inquisicione of heresy quhar ony sik beis fundyne, and that thai be punyst as lawe of Haly kirk requires; and gif it misteris that secular power be callyt tharto in suppowale and helping of Haly kirk."—'Act. Parl. Scot.,' vol. ii. p. 7. The statutes anent heresy are these: 1525—'Act. Parl. Scot.,' vol. ii. p. 295; 1535 and 1540—*ibid.*, pp. 370, 371. Cf. also 'Reg. Priv. Council Scot.,' vol. i. pp. 62, 63: Act of 24th August 1560, forbidding the Mass under pain of confiscation, banishment, or death: 'Act. Parl. Scot.,' vol. ii. pp. 534, 535; vol. iii. pp. 14, 22, 23.

10. 31. *Incarcerat or exilit.* On the 24th August 1560, the Estates again assembled, and passed three Acts which finished the long reign of Romanism in the country. By the first it was statute and ordained that all previous Acts of Parliament regarding the censures of the Church, or the worshipping of Saints, should be annulled and

deleted from the statute-book. By the second, the Pope's jurisdiction was abolished within the realm. By the third, to say mass, or hear a mass, was made criminal—the first offence to be punished with confiscation of goods, the second with banishment, the third with death.—Cunningham, 'Church Hist.,' vol. i. p. 276; Knox, 'Hist.,' vol. ii. pp. 123 *et seq.* and 161 *et seq.;* Keith, 'Hist.,' vol. i. p. 324. Cf. also 'B. U. K.,' p. 8.

11. 5. *Mair cure had of the keching nor of the queir*=more regard for the kitchen than for the quire. Lord Herries says: "The great men gaped after the Church estates, and the commoners were fleshed with the spoils of abbeys and religious houses."—'Memoirs,' p. 55. Knox gives the following illustration of this tendency in the case of the Earl of Mar: "The chief great man that had professed Jesus Christ, and refuissed to subscribe the Book of Discipline, was the Lord Erskyn; and no wonder, for besydis that he has a verray Jesabell to his wyff, yf the poore, the schooles, and the Ministerie of the Kirk had their awin, his keching wald lack two parttis and more of that which he unjustlie now possesses."—Knox, 'Hist.,' vol. ii. p. 128.

11. 11. *Beutiful persoun is lustie aneuch in ane sobir rayment*=a beautiful person is handsome enough in a plain garb. Cf. Scotch proverb, "A bonnie bride is sune buskit."

11. 18. *Thy bewtifull body and saule.* For allusions to the personal loveliness of Queen Mary, the following contemporary and other authorities may be consulted: Brantome's 'Œuvres,' t. v. pp. 86, 111; Ronsard's 'Œuvres,' vol. ii. pp. 1172, 1174; Melville's 'Memoirs,' pp. 123, 124; Knox's 'Hist. of Reform.,' vol. ii. pp. 335, 381; G. Buchanani 'Silvæ,' iv.; Epithalamium. Also Teulet's 'Papiers d'Etat relatifs à l'Histoire de l'Ecosse,' t. ii. p. 883; Wright's 'Queen Elizabeth and her Times,' vol. i. p. 311; Jebb's 'De Vitâ Mariæ Reginæ Scotorum,' vol. i. p. 385, vol. ii. pp. 105, 177, &c.; Thuani 'Historiarum sui temporis,' lib. lxxxvi. cap. 13, t. iv. p. 435 (ed. 1733); 'Inventaires de la Royne Descosse' (Bannatyne Club), Preface, pp. cxviii, cxix.

11. 20. *In ony of baith*=in either of the two.

11. 23. *Panceand in His lawis day and nycht*=thinking on, &c. Cf. Ps. i. 2. O.Fr. *panser*, Mod.Fr. *penser*, to think—

> "Thay *panss* nocht off the parrochin pure,
> Had thai the pelfe to pairt amang thame."
> —Dunbar, 'Poems,' Pt. II., No. lviii., ll. 24, 25 (S.T.S. Ed.)

12. 2. *Erd*=bury. The verb *erd*, to bury, is frequently used in Scottish literature. Cf. Ger. *erde*, Dut. *aarde*, A.S. *eorthe* (*eorðe*). A good example of the use of *erd* in its verbal form occurs in the 'Auchinleck Chronicle' (p. 39), where, in reference to the Earl of Crawfurd, who in 1445 had been excommunicated, we read: "The

forsaid Erll of Craufurde lay four days abone the *yerd* and thar durst no man *erd* him, quhill the forsaid Bischop send the prior of Sanctandris and [relaxit him fra the cursing]."

"Tha haf him had to Dunfermlyn,
And him solemnly *erdit* syn
In ane fair tumb intill the quer."
—'The Bruce,' cxlvii. ll. 53-55 (Spalding Ed.)

12. 21. *Bruke the kirk rentis*=to enjoy, to use the kirk incomes. A.S. *brúcan*, to enjoy; O.E. *brouke*, to enjoy; Lat. *frui*, *fructus*.

"Þanne muge we bicumliche to Godes bord
bugen, and his bode wurdliche *bruken*."
—'Old Eng. Hom.,' 2d ser. p. 98 (Morris).

"In the First to the honour of God and halie kirk; it is statute and ordained that the halie Kirke joyis and *bruike*, and the ministers of it, their auld priviledges and freedomes. And that na man let them to set their landes and teindes, under the paine that may follow, be spiritual law or temporal."—'Act. Parl. Scot.,' James I., Parl. i., cap. i., "The Freedome of the halie Kirke."

12. 25. *Brak*=uproar. Cf. Gaelic, *bragh*, an explosion or burst. "*Brack*, s. 1, a quantity of snow or earth shooting from a hill, Ett. For.; a flood after thaw; a storm of rain."—Jam.

12. 29. *Erar*=rather, comparative of *er*, soon. Cf. note on *erast*, p. 99.

13. 18. *Smotit*=smutted, dirtied. (*Smitten*, M.L.Ger. *smitten*, O.Dut. *smetten*, M.H.Ger. *smitzen*, from *smîten*, *ȝmit*, linere, contaminare.—Strattman's Dict.)

"Behald thaim *smottit* quyte
Of his reid blude, and harnis theron out smyte."
—'Eneados,' Bk. v. cap. vi. vol. ii. p. 248, ll. 11, 12.

"Smotterit," Douglas, iii. 28, l. 17.

"Why, that's my bawcock. What, hast *smutch'd* thy nose?"
—Shaks., 'Winter's Tale,' i. 2. 121.

"He was a veray parfit gentil knight,
But to tellen you of his araie,
His hors was good, but he was not gaie.
Of fustian he wered a gipon,
Alle *besmotred* with his habergeon,
For he was late ycome fro his viage,
And went for to don his pilgrimage."
—Chaucer, 'C. T.,' ll. 72-78.

In Wright's Percy Society Edition, "al bysmoterud."

14. 16. *Searce* = search for. Lyndsay has *sears* — vol. i. p. 153, l. 363.

14. 17. *Spargeonit*=plastered. Lat. *spargere*, O.Fr. *asperger* (Cotg.),

Scot. *spairge*, to bespatter. "Strike the water this way and that way." —James Hogg's note on 'Address to the Deil.' 'Wallace' has *spurgyt* (vi. 167).

> " O thou ! whatever title suit thee,
> Auld Hornie, Satan, Nick, or Clootie,
> Wha in yon cavern grim and sootie,
> Closed under hatches,
> *Spairges* about the brunstane cootie
> To scaud poor wretches."
> —Burns, 'Address to the Deil,' ll. 1-6.

"Spargettynge or pargettynge (of wallis, P.), Litura gipsura."—'Prompt. Parv.,' p. 467. *Spurgeon*, local word for a dirty child (Dumfriesshire).

14. 23. *Haige*=hedge. This form of the word illustrates the transformation which the English word has passed through from the base, *hag*. A.S. (*haga*) *hege*, Dut. *hegge*. Cf. Skeat's Dict., *voce* "Hedge."

'THE SECVND TRACTAT.'

15. 10. *Meruellis of woltring of realmes*=the wonders of overturning of realms. *Wolter*, the same as *walter* and *welter;* frequentative forms of M.E. *walten*, to roll over—

> " Bot for to se the sudayn *weltering*
> Off that ilk quhele, that sloppare was to hold."
> —'Kingis Quair,' ll. 163, 164 (S.T.S. Ed.)

"The Papistis constantlie looked for a *wolter*."—Knox, 'Hist.,' vol. ii. p. 352.

15. 18. *Lauchfull ordination.* The Romish Church holds that neither priests nor deacons who are not ordained by bishops with the imposition of hands are lawfully ordained.—'Bellarm. de Sac. Ord.,' cap. xi. vol. iii. pp. 1675-1679: Ingoldst. 1601. The Reformed Church in Scotland declared: "Ordinaire vocatioun consisteth in Electioun, Examinatioun, and Admissioun."—'Buke of Discipline,' cap. iv.; Knox, 'Hist.,' vol. ii. p. 189. "Other ceremonie then the publict approbatioun of the peple and declaratioun of the cheiff minister, that the persone thair presented is appoynted to serve that Kirk, we can nott approve; for albeit the Apostillis used the impositioun of handis, yet seeing the mirakle is ceassed, the using of the ceremonie we juge is nott necessarie."—*Ibid.*, p. 193. Cf. also 'Confess. Scot.,' art. 22. To this question Winzet devotes forty pages in the 'Flagellum Sectariorum,' pp. 111-151. Nicol Burne devotes chap. xxviii. of 'The Disputation' to the same subject. See also Principal Rollock's

'Tractatus de Vocatione efficaci,' &c., Edin. 1597. Nicol Burne in 'The Disputatioun' draws a distinction between *vocation* and *ordination* when answering Smeton, who declared that Knox had received ordination from the Roman Church. He says Knox was not appointed to jurisdiction over those he preached to, which was necessary: "That being demanded of the reverend father Maister Niniane Vingzet, nou Abbot of Ratinsburgh of his authoritie, he answered that he vas extraordinarlie callit, euin as S. Johne the Baptist," &c.—'The Disputatioun concerning the Controversit Headdis of Religioun,' by Nicol Burne, 1581, pp. 128, 129.

15. 22. *Schir Iohne.* "Sir John" was the common name for a priest. Cf. Skeat's note, 'Piers Plow.,' vol. ii. p. 218; 'Bradford,' vol. i. pp. 71, 589; *ibid.*, vol. ii. pp. 120, 313, and *ibid.*, vol. ii. p. 7, note (Parker Society). Cf. Parker Society's Index. The title "Sir" was the title of respect commonly used in referring to "Sir King," "Sir Knight," and "Sir Priest."

> "Till Schir Robert the doughty king
> That assemblit bath fer and neir,
> Ane host," &c.—'The Bruce,' xvii. ll. 494, 495.

> "Sire knight (quod he), my maister and my lord,
> Now draweth cutte, for that is min accord."
> —Chaucer, 'C. T.,' Prol. ll. 839, 840.

> "Therfore, sire monk, or dan Piers by your name."
> —'Chaucer, 'Nonnes Preeste,' Prol. l. 14,798.

In the middle ages bishops and abbots assumed the pomp of secular rulers.—Cutts, 'Scenes and Characters,' p. 247.

> "That a man should a monke 'lord' call,
> Ne serve on knees as a king."
> —Wright's 'Polit. Poems,' i. 307, ll. 334, 335.

Cf. Chaucer, p. 469—

> "The pure Priest thinkis he get no rycht
> Be he nocht styled like ane Knight,
> And callit Schir afore his name,
> As Schir Thomas and Schir Wilyame."
> —Lyndsay, 'Experience and ane Courteour,
> ll. 4660-4663.

Laing, in a note on these lines (vol. iii. p. 208), says: "Knight or Cnecht was an Anglo-Saxon word for servant, but usually applied to military service, and it may have been given to priests as the Pope's servants or soldiers, perhaps in derision. Until the Reformation, Dominus or Sir was given to such of the inferior clergy or priests of the Church of Rome who had not studied, or at least obtained the degree of Master of Arts, in some university, either at home or abroad." John Knox obtained orders in the Church of Rome. In the Protocol books of Haddington his name occurs thrice, in 1540, 1541, and 1542; once under the designation of *Schir John*

Knox. On March 28, 1543, he pens and signs a notarial instrument of assignment describing himself as "Joannes Knox, *sacri altaris minister*, Sanctiandreæ Dioceseos, auctoritate apostolica notarius," &c. —'John Knox and the Church of England,' by Peter Lorimer, D.D., p. 3; Lond. 1875: M'Crie's 'Knox,' pp. 309, 463; Edin. 1884: 'Proc. Antiq. Soc. Scot.,' vol. iii. pp. 58-62. Nicol Burne styles Knox "that renegat and periurit *priest* Johann Kmnox."—'The Disputatioun,' p. 143; *ibid.*, p. 128. "In the year 1560, however, a certain Scottish *priest* named John Knox, who some considerable time before had been outlawed upon the charge of incest and other very grievous accusations, returned home from Geneva at the request of the heretics."—Report of Jesuit Priests: 'The Hist. of Mary Stuart, by Claude Nau,' Appendix I., p. 109; Ed. J. Stevenson, 1883. Cf. also Beza, 'Icones Illust. Viror.,' Ee. iii.; Spotswood, 'Hist.,' p. 264; Lond. 1655: Tyrie, 'The Refutatioun of ane Answer made be *Schir Johne Knox*,' &c.; Paris, 1573. F. A. Baillie designates Knox a priest (citing Reginaldus Calvino-turcisimo, lib. 2, c. 11), and also "chaplane to the Laird of Balvuirie."—'A True Information,' &c., p. 14: Wirtsburgh, 1628.

16. 3. *The Superintendents*, ten in number, were ministerial office-bearers in the Reformed Church of Scotland, appointed to take the place of bishops. The creation of the office was "a temporary expedient to meet the exigencies of a country suddenly deprived of its ancient priesthood," and the demands of a disorganised church. Chap. vi. of the 'Buke of Discipline' (edit. 1722) is devoted to the subject "off Superintendentis," their duties, mode of election, &c.—Knox, 'Hist.,' vol. ii. p. 201; Cunningham, 'Church Hist.,' vol. i. p. 283, ed. 1882; 'Booke of the Univ. Kirk,' vol. i. p. 8 (Ban. Club). The title of *Superintendent* was commonly used in place of *bishop* in the reign of Edward VI., and this change was vindicated by Ponet, Bishop of Westminster. M'Crie's 'Knox,' p. 336, note, 1884. At this time a "Superintendent" inspected the German, French, and Italian Protestant congregations in London—the well-known John a Lasco. In his treatise on the Church Government of these congregations he defines the position of "Superintendant." Cf. 'Toute la forme et maniere de Ministere Ecclesiastique en l'Eglise des estrangers, dressée a Londres en Angleterre. Par M. Jean a Lasco,' &c., 1556. The ten superintendents had the oversight of the dioceses of Orkney, Ross, Argyle, Aberdeen, Brechin, Fife, St Andrews, Edinburgh, Jedburgh, Glasgow, and Dumfries.—'Knox,' vol. ii. p. 203. Only five were filled—viz., Winram, Fife; Willock, Glasgow; Carswell, Argyle; Erskine of Dun, Brechin; Spotiswood, Lothian.—Rankin, 'Handbook,' p. 158.

16. 12. *Lordis and gentil men . . . ministrand . . . communioun.* Cf. 'Book of Discipline,' pp. 80, 81, ed. 1836; 'Miscell. of Mait. Club,' vol. iii. pp. 235, 240, 241. If the reformed laity themselves

dispensed the sacraments, it was contrary to an injunction in the 'First Buke of Discipline': "For punishment of those that prophane the sacramentis and do contempt the word of God, and dare presume to minister thame, not being thairto lauchfullie called."—Knox, 'Hist.,' vol. ii. pp. 252-255. At the Provincial Council held at Edinburgh in March and April 1559 it was enacted: "Ne Sacramenta Eucharistiæ aut Matrimonii ministrentur, nisi secundum solitam formam ab ecclesia institutam."—'Stat. Eccl. Scot.,' vol. ii. 175, No. 294. This was in accordance with one of certain articles proposed to the Queen Regent, and transmitted by her to this council, to this effect: "Item, that na man pretend to use the sacraments and ceremonies of Marriage, Baptism, &c., . . . nor suffer the samin to be ministrat bot . . . be sic persons as that ar admittit deulie, and ordanit to the administration thereof."—*Ibid.*, p. 170. This seems to indicate that the practice complained of here was in vogue. George Wishart, who seems not to have been in orders, although a preacher, according to Knox ('Hist.,' Bk. xv.), celebrated the Lord's Supper immediately before his execution. One of the accusations against the martyr, Adam Wallace, burned in Edinburgh in 1550, was: "False tratour, heretik, thow baptised thy awin barne." His reply was: "It was and is als lauchfull to me, for lack of a trew minister, to baptise my awin child, as that it was to Abraham to circumcise his sone Ismael and his familie."—Knox, 'Hist.,' vol. i. pp. 239, 240. Reference also may be made to the interesting case of John Erskine of Dun; and to that of William Harlaw, formerly a tailor, then a deacon in England, who was the first Protestant minister of St Cuthbert's Church, Edinburgh. For the case of Mr Robert Bruce, who was eleven years minister of Edinburgh before he consented in 1598 to the imposition of hands, see details in Calderwood's 'Hist.,' *mul. loc.* The papal nuncio to Queen Mary's Court in 1562, Goudanus, gives the following uninviting description of the Scots reformed clergy: "Illi, quos vocant ministros, partim sunt Monachi apostatæ, partim laici et plebeii, prorsus indocti et abiectæ conditionis homines, sutores, calciarii, pelliones, et id genus alii, qui singulis suis concionibus horribili temeritate debacchantur in Summum Pontificem in Sacrosanctum Missæ sacrificium, Sanctorum invocationem, cultum imaginum, ac missam idololatriam vocant, et alia id genus impia dogmata, quæ hic longum esset recensere, simplici ac rudi populo tradere non cessant."—'Stimmen aus Maria-Laach,' xix. I. 96.

16. 13. *Gretumlie*=greatly. "The formation of the word is obscure; perhaps *gretum* answers to A.S. *greatum*, dat. pl. of great."—'The Bruce,' p. 680 (E.E.T.S.)

> "Larg and luffand als wes he,
> And our all thing luffyt lawte
> Leavte to luff is *gretumly*."
>
> —'The Bruce,' i. ll. 363-365.

16. 23. *Ane honorabyll persoun.* The name of this person is not known.

17. 5. *Oppinnit the samyn in the pulpet.* On Knox's reply to Winzet cf. 'Introduction,' p. xxxvii *et seq.*

17. 13. *Sperit*=asked, searched out, investigated; A.S. *spyrian*, to inquire.

> "*Speir* to the portis quhilkis Velinos hait."
> —Doug., 'Eneados,' vol. iii. p. 32, l. 31.

> "A piper met her gaun to Fife,
> And *speered* her what they ca'd her."
> —Song, 'Maggie Lauder.'

Burns has—

> "I *spiered* for my cousin fu' couthy and sweet
> Gin she had recover'd her hearin'."
> —Song, 'Last May,' &c.

17. 32. *Wamb*=womb, belly. This A.S. form appears in Lowland Scotch as *wame*.

> "Its stature seem'd lang Scotch ells twa,
> The queerest shape that e'er I saw,
> For fient a *wame* it had ava."
> —Burns, 'Death and Dr Hornbook,' st. 7.

Lyndsay uses the same form in the 'Historie of Squyer Meldrum,' l. 985, and *wambe* in 'Ane Dialog betuix Experience and ane Courteour'—

> "Pope Alexander, presumtuouslie,
> . . . . . .
> That nobyll Empriour gart ly down,
> Apone his *wambe*, with schame and lake."
> —Ll. 4507-4512.

18. 10. (9*a*.) *Rarae eruditionis facundiaeque uiro Joanni Knox.* Winzet was at this time politely acting on the principle of "omne ignotum pro magnifico," afterwards using bitter invective against his opponent.

18. 18. *Schew*=show.

> "With schaddois schene *schew* rochis rubycund."
> —Doug., 'Eneados,' Prol. Bk. xii. l. 68, vol. iv. p. 82.

> "Thare he *schew* his preheminence,
> And causit his clergy for to syng."
> —Lyndsay, 'Ane Dialog,' ll. 4515, 4516.

19. 17. *Primat of Scotlande.* The Primate of Scotland at this time was John Hamilton, Archbishop of St Andrews, natural son of James, first Earl of Arran, who succeeded to the Primacy in 1546, and was executed at Stirling, April 5, 1571. Archbishop Hamilton issued in 1552, at his own expense, 'The Catechisme' which bears his name.—Knox, 'Hist.,' vol. i. p. 124, note. On 27th March 1487, Pope

Innocent VIII. erected St Andrews into a Primatial and Legatine See.—'Stat. Eccl. Scot.,' vol i., Pref., p. cxviii, note.

19. 20. *Core, Dathan, and Abiron.* The doom of Korah, Dathan, and Abiram (Numb. xvi.) for impiety was a ready illustration for writers and preachers in the sixteenth century. Cf. 'Buik of Godlie Psalmes and Spiritual Sangis,' p. 156: Edin. 1578. The Reformers regarded their punishment as divine vengeance for idolatry; the Roman Catholics held it up as a warning to those who were not lawfully ordained to the priesthood. On Queen Mary's entry to Edinburgh in 1561, the Reformers had their figures blazoned on a banner which was set up at the lower Tron.—Knox, 'Hist.,' vol. ii. p. 288, note; 'Randolph's letter to Cecil,' of date 7th Sept. 1561; Wright's 'Queen Elizabeth,' vol. i. p. 73.

19. 35. *Byll*=written document, referring to his former tractate; originally a sealed document.

> "This Damian, whan than his time he say,
> In secree wise, his purse, and eke his *bill.*"
> —Chaucer, 'C. T.,' ll. 9810, 9811.

20. 1. *Wrysting* = twisting, distorting. From A.S. *wræstan*, to twist. Cf. 'Layamon,' l. 7532.

> "Hay! as an brydlit cat I brank,
> Alace! I haif *wrestit* my shank."
> —Lyndsay, 'The Thrie Estaitis,' ll. 468, 469.

20. 1. *Wrying*=twisting to one side. This verb (cf. A.S. *wrigian*, to turn) appears in Chaucer—

> "This Phebus gan awayward for to *wrien*;
> Him thought his woeful herte brast awo."
> —Chaucer, 'C. T.,' ll. 17,211, 17,212.

Cf. *wraien*, to slander—

> "Ac y þe *wraied* neuer day,
> Y swere bi Godes rode!"
> —'Sir Tristrem,' ll. 2126, 2127 (S.T.S. Ed.)

"Þou seyst y gan þe wrie."—*Ibid.*, l. 2146; *ibid.*, l. 2179.

> "Þe *wraiers* þat weren in halle,
> Schamly were þai sehende."
> —*Ibid.*, ll. 3288, 3289.

Cf. "on wrye"—"Kingis Quair," l. 73; "to wrye"—*ibid.*, l. 164.

> "Baith to and fra all did thar nokkis *wry.*"
> —Doug., 'Eneados,' vol. ii. p. 274, l. 17.

> "owthir all evin or on *wry.*"
> —'The Bruce,' iv. l. 705 (E.E.T.S. Ed.)

20. 1. *Gloissing*=explaining by a gloss. The verb *glosen*, to gloss, is frequently found in M.E. literature. Cf. O.Fr. *glose*, a gloss; Lat. *glossa*, a tongue, Gr. γλῶσσα.

"*Glosed* the Gospel · as hem good lyked."
—'Piers Plow.,' Prol. l. 60.

"*Glosing* is a full glorious thing certain,
For letter sleth, so as we Clerkes sain."
—Chaucer, 'C. T.,' ll. 7375, 7376.

Glose also signifies to mislead—

"And *glose* hem nouȝt for her good · to greven her soules."
—'Piers Plow. Crede,' l. 367.

20. 3. *Progenies viperarum.* Cf. St Matt. iii. 7.

21. 3. *Aluterlie*=all utterly, completely—

"Sum levis in hoip and sum *aluterly*
Disparit is, and sa quyte out of grace
Hys purgatory he fyndis in every place."
—Doug., 'Eneados,' vol. iv. p. 86,
Bk. xii. ll. 206-208.

21. 12. *Compatience*=sympathy. Cf. 'Kingis Quair,' ll. 118, 150 (S.T.S. Ed.)

21. 15. *Ingerit him self*=obtruded himself. This is an uncommon word of Latin origin, "ingerere."

"Quhat maner man, or quhilk of goddis, lat se,
To move batale constrenyt hes Ene,
Or to *ingyre* him self to Latyn king
As mortal fa, wythin his proper ring?"
—Doug., 'Eneados,' vol. iii. p. 283, ll. 7-10.

"Na man aucht to *ingyre* himselfe, or usurpe this office without lawfull calling."—'Sec. Bk. of Disc.,' iv. 3.

21. 26. *Nochtis*=of no value. This is the genitive of *nocht, nôht*, nothing. A.S. *nâþiht, nôþiht, nâuht, nâht, nôht.* Cf. Stratmann, *voce* "Ne."

21. 34. *Amittis*=loses. Lat. *amittere.* "It is not thought that she [the Queen] shulde amitte or loose any part of her autorite."—'State Papers,' Hen. VIII., vol. iv. p. 399.

21. 34. *Baptim*=baptism. This form of the word is an early adaptation of Lat. *baptismus*, Gr. βαπτισμός, through the O.Fr. *baptesme, baptême* (also *batesme, batême*). In 'Cursor Mundi' (M. 12,726) it occurs: "In þis hali Ion time Was lagh bigun neu of *baptim.*" Wyclif also uses the word with a slight modification of spelling, also common in Scotch works in the 16th century—"Sothli I haue to be baptisid with *baptym.*"—Wyclif's 'Bible,' Luke xii. 50.

22. 6. *Dit*=to close. A.S. *dyttan*, to close, shut out. This word—apparently the same as *dihten*, A.S. *dihtan*, to prepare, dispose, appoint, Lat. *dictare*—has here the meaning of closing up or ending a matter, just as it also signifies to wipe or cleanse (*e.g.*, corn).

"Allace, quod scho, quhat may this mene,
And with hir hair scho *dicht* hir ene."
—Lyndsay, 'Squyer Meldrum,' ll. 995, 996.

"And his benyng eris the goddis *dittit.*"
—Doug., 'Eneados,' vol. ii. p. 202, l. 31.

"The vpcom wes then
Dittit with slayn hors and men."
—'The Bruce,' vi. ll. 167, 168 (E.E.T.S. Ed.)

Cf. form *dutte*—

"An hep of hermytes · henten heom spades
And doluen drit and donge · to *dutte* Honger oute."
—'Piers Plow.,' *A.* vii. ll. 177, 178.

'THE THRID TRACTAT.'

23. 4. *Pasche Monunday.* "Pasche Monunday" was the day following Easter Sunday. As anciently, this day is still kept in many places as a holiday, on which peculiar customs and games are maintained.—'Book of Days,' vol. i. p. 425.

23. 11. *Grammar scule of Linlychtquow.* The site of the Grammar School is still pointed out beside the Church of St Michael, Linlithgow. A few notices of it exist in 16th century documents. An interesting account of "Old Grammar Schools" is given in 'Sketches of Early Scotch History,' by Cosmo Innes, p. 271 *et seq.*: Edin. 1860. By "Grammata" (Gr.), letters, we are to understand the "grammatic' art, "which, in its early state, consisted in the art of reading and writing; but it was afterwards extended, comprehending history, poetry, eloquence, and literature in general, and was called *philologia.*"—Potter's 'Greek Antiq.,' p. 665, note (Ed. Boyd, 1837).

23. 13. *Teching of the zouthhed in vertew and science.* The course and method of instruction pursued in early Scotch schools, unfortunately, is not definitely known. From Winzet we learn that children were given exercises in the elements of religion and theology. The reformed doctrines (of Calvin) were also the subjects of Queen Mary's school exercises.—'Invents. of Queen Mary,' Pref., pp. cxi, cxii, notes. A most graphic picture of early school life in Montrose is given in James Melvill's 'Diary' (Edin. 1829, pp. 17-19), and a few of the books in use in his time are there enumerated. Referring to the education of James V., Lyndsay writes—

"The Kyng was bot twelf yeris of age
Quhen new rewlaris come, in thair raige . .
Imprudentlie, lyk wytles fuilis,
Thay tuke that young Prince frome the scuilis
Quhare he, under obedience,
Was lernand *vertew and science,*

And haistelie platt in his hand
The governance of all Scotland."
—'The Complaynt,' i. p. 48, ll. 127-134.

"The *youthed* of ane prince or of ane princesse is nocht the cause of the ruuyne of ane realme."—'Compl. of Scot.,' p. 30. The 'First Book of Discipline' made provision that "the *youtheid* and tender children sall be nurischit and brocht up in virtue, in presence of thair friendis."—Knox, 'Hist.,' vol. ii. p. 210; 'Book of Disc.,' chap. vii. § 3. Cf. Dr Edgar's 'Old Church Life in Scotland,' second series, 1886; 'Provision for Education in Olden Times,' pp. 63-133.

"Venus werkis in ȝoutheid ar foly."
—Doug., 'Eneados,' vol. ii. p. 170, l. 5.

24. 7. *Conquest*=acquired, sought after, gone in quest of. Lat. *conquirere*, pp. *conquisitus*, to seek together, seek after; in late Lat. to conquer.

"And he ȝone vthir, Quintus Metellus
Full gret honour sall *conques* onto us."
—Doug., 'Eneados,' vol. ii. p. 67, ll. 19, 20.

"The husband may not augment his wife's dowarie with lands *conquessed* be him after the marriage."—'Reg. Maj. Index' (Jam.)

24. 12. *Dotations maid in Scotland.* The manner in which the Church obtained its possessions is referred to in 'The Complaint of the Abbot of Arbroath, 1460-70': "We, Malcom abbot of Arbroth, and conuent of the samen religios men infefte in *donatioun* of landis and kirkys with outheris possessionis gyfyn to the sayd abbacy in almus be nobyll and deuote prynces king Willyem our fundator his successoris and sic lyk be honorabile lordis and baronis of gud mynd," &c.—'Registrum de Aberbrothoc,' vol. ii. p. 105 (Bann. Club). Wyclif, referring to the regular order of monks who possessed landed property, remarks that "some receauen dymes and *dotations*, as don these possesioners, but some forsaken al such tythes and possessions as Friers mendicants."—Wyclif, 'Two Treatises,' ed. James, p. 6. Cf. "A perfyte inventar of all the pious donationes geven to Kirks and Hospitalls since the days of King James the first, to the reign of King James the sext," 4to vol., 136 pp., Adv. Lib., 15. 2. 25 (Chalmers MSS.)

24. 18. *Albeit ma be requirit to vndertak that cuir deulie, as becumis of ony a scuil* = albeit more is required for undertaking the due charge of any school, as becomes it.

24. 24. *The contempt heirfor of this smal enteres to science*=small interest in knowledge or education.

25. 2. *Orisone*=speech, oratorical exercise. "As Cicero vritis in ane *orison*, that na man suld be admittit to be vytnes in his auen cause."—'Compl. of Scot.,' p. 138. "The Secreatarie, in a few wordis, maid a vehement *orisoun*."—Knox, 'Hist.,' vol. ii. p. 356.

25. 12. *Ditement* = a writing written to dictation. L.Lat. *dictare*, to dictate.

" Which holy *ditements*, as a mirrour meete
Joynd with the prophesies in him compleet,
Might serve his glorious image to present
To such as sought him with a pure intent."
—Sir W. More, 'True Crucifixe,' p. 22 (Jam.)

25. 23. *Hae only regaird*=have only regard.

" Scots wha *hae* wi' Wallace bled!"—Burns.

In southern Scotland (Dumfriesshire) *hae* is still pronounced like hĕ or hăy—*e.g.*, "What hĕ ye fun'?"—what have you found?

25. 28. *Strenthit*=strengthened.

" For he strengþeþ þe to stonde · he sureþ þi soule."
—'Piers Plow.,' *A.* ix. l. 42.

25. 34. *To maling . . . aganis*=should they act malignantly, or entertain ill-feeling against the known truth. Lat. *malignare*, to act spitefully. O.Fr. *maling*.

"Parchance sum inuyful detrakkers vil *maling* contrar me, saying that i suld nocht," &c.—'Compl. of Scot.,' p. 30, l. 31.

" I have power greit Princes to doun thring,
That lives contrair the Majestie Divyne,
Against the treuth quhilk plainelie dois maling
Repent thay nocht, I put them to ruyne."
—Lyndsay, 'The Thrie Estaitis,' ll. 1720-1723.

There are many expressions in Winzet which lead to the belief that he was acquainted with the poems of Lyndsay.

26. 2. *By*=before, in preference to: of common use in south of Scotland still: "I would rather have this by that."

26. 4. *Erar or*=sooner than.

" Or thay be dantit with dreid *erar* will thai de."
—'Gaw. and Gol.,' ii. l. 16.

26. 6. *A*=one,—pronounced in southern Scotland yea or yā. Here used as a numeral adjective. "A" is the apocopate form of *an*, *ane* and is used only before a consonant. 'N.E. Dict.,' *voce*.

26. 7. *Leuir*, adv. rather. *Lever*, comp. of M.E. *lief*, *leef*, *lef*, dear, beloved.

" For him was *lever* have at his beddes heed
Twenty bookes . . .
. . . . . .
Then robus riche."
—Chaucer, 'C. T.,' ll. 295-298.

"I have *leuere* here an harlotrie · or a somer game oß souteres,
Or lesynges to laughe at · and belye my neighbore,
Þan al þat euere Marke made · Mathew, John, and Lucas."
—'Piers Plow.,' *B.* v. ll. 413-415.

26. 14(*a*). *To the honorable Prouest.* The occasion which prompted Winzet to write this letter to the Magistrates of Edinburgh on the 24th March 1562 was the proclamation that day of the Act of 1560 against Priests, Adulterers, &c. "that corrupted the people," who were commanded to leave the town within forty-eight hours "*under the paines conteaned in the Statutes.*" The magistrates who issued this proclamation were Archibald Douglas, Provost; James Watson, David Somer, Edward Hope, and Adam Foullarton, Bailies. This order was again promulgated on the 2d October 1561, whereupon Queen Mary caused the Magistrates to be deprived of office.

"2d October 1561.—The prouest, baillies, counsale, and hale dekynnis, persaving the preistis, monkis, freris, and vtheris of the wikit rable of the Antechrist, the poip, to resort to this toun, incontrair the tenour of the proclamatioun made in the contrair, thairfor ordanis the said proclamatioun maid new, chargeing all monkis, freris, preistis, nonnys, adulteraris, fornicatouris, and all sic filthy personis, to remove thameselffis of this toun and boundis thairof within xxiiij houris, under the pane of carting throuch the toun, byrning in the cheik, and banessing the samyn for euir."—Extract from the Records of the Burgh of Edinburgh, A.D. 1557-1571, p. 125 : Edin. 1875.

Tumults had been the result. The populace had apparently marked with chalk the doors of the suspected persons. The writing of obnoxious remarks, even "on the Queen's doors," according to Randolph, was a method practised by the people to show their indignation against the proceedings of the Guisians in France.—Knox, 'Hist.,' vol. ii. p. 289; Maitland, 'Hist. of Edinburgh,' p. 21; 'Cal. State Papers Scot.,' vol. i. p. 187; Chalmers, 'Caledonia,' vol. ii. p. 642 : Arnot, 'Hist. of Edin.,' pp. 25, 26.

26. 15. *Solon,* a celebrated Athenian legislator, born about B.C. 638; died B.C. 560. This reference to Solon was taken probably from Plutarch's life of Solon, in which the statement occurs: "The most peculiar and surprising of his other laws is, that which declares the man infamous who stands neuter in time of sedition."—Plutarch's 'Lives,' *voce* "Solon." Aulus Gellius has preserved the words of this law, and adds that one who so stood neuter should lose houses, country, and estate, and be sent into exile.—'Auli Gellii Noctium Atticarum,' lib. ii. c. 12, pp. 190-193 : Valpy, Lond. 1824.

26. 23. *Haet*=hot, still pronounced *het* throughout Scotland, like O.L.Ger. *hèt.* Also spelt *hait*, in keeping with Teutonic type *haita.*

> "Quhar schame is lost, thair spredis 3our burgeonis *hait.*"
> —Doug., 'Eneados,' vol. ii. p. 164, l. 11.

27. 6. *Cummeris*=troubles, embarrassments. Dut. *kommer*, Ger. *Kummer*, trouble; Eng. vb. *cumber.*

"Proude and perverst Prelatis, out of nummer,
. . . . . .
To specifye thame all, it wer ane *cummer*."
—Lyndsay, 'The Dreme,' ll. 176-178.

"Quhat *cummer* and cair wes in the court of France,
Quhen Kyng Francis wes takin presoneir."
—Lyndsay, 'Papyngo,' ll. 563, 564.

Cf. also Winzet's "snapperit in the cummerance of Calvin," vol. ii. p. 10, l. 5.

27. 15. *Zule* = Christmas. For origin of term cf. Skeat, 'Ety. Dict.,' *voce;* Of *Yule* Festival, Chambers's 'Book of Days,' vol. ii. p. 733, Ed. 1864.

27. 17. *Lentren*=the season of Lent. A.S. *lencten*, the spring of the year.

"Liggen in London · in *lenten*, an elles."
—'Piers Plow.,' Prol. l. 91.

Dunbar (Poems, pp. 160, 161, S.T.S. Ed.) uses the forms *Lantern*, *Lentern*, *Lentroun*. Knox has *Lentron*. An Act of Queen Mary, in 1561, forbidding the use of flesh, thus proceeds: "Understanding that, in the spring of the yeir callit *Lentryne*, all kyndis of flesche debilitatis and decayis, and growis out of seasoun."—'Reg. Priv. Counc. Scot.,' vol. i. p. 200.

27. 31 (*margin*). *Buke of Discipline.* The Preface to the 'Book of Discipline' gives a concise history of its origin and scope. It is addressed "To the Great Counsall of Scotland now admitted to (the) Regiment by the Providence of God, and by the common consent of the Estaittis thairof, your Honouris humble Servitouris and Ministeris of Christ Jesus within the same, wishe Grace, Mercy, and Peace from God the Father of oure Lord Jesus Christ, with the perpetuall encrease of the Holye Spirite.

"From your Honouris we receaved a charge daittit at Edinburgh, xxix of Aprile, in the yeir of God JM VC thre scoir yeiris requyring and commanding us, in the name of the Eternall God . . . to committ to writing, and in a Buke to deliver unto your wisdomes our jugementis tuiching the Reformatioun of Religioun quhilk heirtofore in this realme (as in utheris) hes been utterlie corrupted. Upone the recept quhairof, sa mony of us as wer in this Toune, did convene, and in unitie of mynd do offer unto your wisdomes these Headis subsequent for common ordour and uniformitie to be observed in this Realme, concernyng Doctryne, administratioun of Sacramentis (election of Ministers, Provision for their sustentation), Ecclesiasticall Discipline and Policye of the Kirk," &c., &c. It is dated "Frome Edinburgh, the 20 of Maij 1560."—Knox, 'Hist.,' vol. ii. pp. 183 *et seq.*, with notes. This 'First Book of Discipline' did not receive the sanction of the Parliament or Council, but was acted upon by the Church. Cunningham, 'Church Hist.,' vol. i. p. 293, sec. ed.; A. Taylor Innes,

'Law of Creeds in Scotland,' p. 21 : Edin. 1867. A 'Second Book of Discipline' was agreed upon in the General Assembly 1578; inserted in the Registers of Assembly 1581, and subsequently ratified; and according to this the Church Government was established by law in 1592 and 1690.—Cunningham, vol. i. p. 355 *et seq.*

27. 32. *Prophete Iohne Knox*=expounder or preacher, John Knox. In 'The Buke of Discipline,' the twelfth chapter is devoted to "Prophecying or Interpreting of the Scriptures."—'Buke of Discip.,' Editions 1621 and 1722; cf. Knox, 'Hist.,' vol. ii. p. 242. Therein the weekly exposition of Scripture is termed, "that exercise which Sanct Paul calleth prophecieing; the ordour whairof is expressed by him in these words: 'Let two or thre *propheitis* speik; and let the rest judge,' &c. (1 Cor. 14-29)."

28. 11. *Ma*=more. A.S. *ma*, more.

> "For I sal se þine heuenes hegh,
> And werkes of þine fingres slegh;
> Þe mone and sternes mani *ma*
> Þat þou grounded to be swa."
>
> —Ps. viii. ll. 9-12, 'Met. Eng. Psalter' (Specimens, Morris and Skeat).

28. 11. *Object the command*=oppose the command. The same word is used transitively, signifying expose, at p. 96, vol. i.

29. 12. *Encenia*, Encænia, the Feast of the Dedication. This feast was instituted to commemorate the purging of the temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B.C. 164. It is mentioned by S. Joan x. 22: "Facta sunt autem Encænia in Ierosolymis: et hiems erat."—(Vulgate.) The institution is recorded in 1 Macc. lii. 59.—Smith's 'Bible Dict.' The Gentile Christians instituted similar festivals.—Kurtz, 'Hist.,' vol. i. p. 117. Feasts in honour of holy Church-patrons (patrocinium, anniversaria, encæniæ) early came into vogue. Cf. art. "Kirchenpatron," Herzog's 'Ency.,' vol. vii. p. 666; also art. "Feste," vol. iv. p. 382 (ed. 1855).

29. 23. *Wat*=knew. This is the old past tense of A.S. *witan*, to know, used also as a present tense. See note at p. 96.

29. 24. *Gre*=humour, spirit. In Keith's reprint ('Hist.,' App., vol. iii. p. 435) *humor* is placed in brackets after *gre*, to indicate that this word has not its usual meaning of a step, degree, rank, from Lat. *gradus*. Cf. the lines—

> "Ȝonder thou seis the hiest stage and *gree*
> Off agit folk, with hedis hore and olde."
>
> —'Kingis Quair,' st. 83, ll. 3, 4.

Gre here is the O.Fr. *gre*,—also spelt *gret*, *greit*, pleasure; from Lat. neuter *gratum*, an obligation, favour—Lat. *gratus*, pleasing, the substance of our word *agree*, which consult in Skeat's 'Dict.' O.Fr. *à gre*, favourably; *agréer*, to receive favourably; *bon gre mal gre*, willing or not.

29. 30. *Induring*=during, lasting.

"Quhen God sall se our humyll repentance;
Tyll strange pepyll thoucht he hes gevin lycence
To be our scurge *induryng* his desyre,
Wyll, quhen he lyste, that scurge cast in the fyre."
—Lyndsay, 'Epistle to Redar,' ii. p. 228, ll. 87-90.

30. 6. *But*=without. In common use from the fourteenth century.

"And douñ I lay *bot* ony tarying,
This matere new[ë] In my mynd rolling."
—'The Kingis Quair,' st. 8 (S.T.S. Ed.)

30. 14. *Wrayith*=wrath. Cf. *wraith*, 'Court of Venus,' iv. l. 320; and *wraþe*, 'Sir Tristrem,' l. 2883. Properly a dissyllabic word—*wræððe*, *wrêþþe*. Layamon has—

"mid þaere *wraeððe* wes iswened;
þat he feol iswowen."—Ll. 3077, 3078.

30. 25. *Mansuering*=swearing evil; perjuring. A.S. *man swerian*. A.S. *mân*, evil.

"ne mai neuere mon sware
mon-scipe longe aȝē."
—Layamon, ll. 4148, 4149.

"Here I manesweir thee;
Quhairfor, to lurke go leir thee."
—Lyndsay, 'Papyngo,' ll. 1189, 1190.

31. 1. *Applesit*=satisfied. Cf. 'New Eng. Dict.,' *applease*.

"The Squyer in his hand he thrang
His speir, quhilk was baith greit and lang
With ane sharp heid of grundin steil
Of quhilk he was *appleisit* weill."
—Lyndsay, 'Squyer Meldrum,' ll. 491-494.

Also 'Papyngo,' l. 132.

31. 4. *Fine*=end, purpose. Fr. *fin* and Lat. *finis*—

"Of Priamus this was the fatal *fine*,
The wofull end that was alotted him."
—Lord Surrey, 'Æneid,' ii. ll. 728, 729.

"There for gyf the entrepricis of the comont pepil cummis tyl ane gude *fine*, fortone deseruis mair louyng nor dois there prudens."—'Compl. of Scot.,' p. 140, ll. 22-24.

31. 9. *Canticulis in sobing*=songs into lamentation. Reference is here made to Amos v. 21 and viii. 10. In reprinting, the numeral 5 has been omitted here.

31. 18. *Wes*=were. Winzet frequently uses the 3d person singular of verbs with nouns in the plural.

32. 7. *Hart*=heart, here spelt as in Dutch.

32. 6 (*margin*). *Inglis Bibill.* The title of 'The Great Bible' runs—"The Byble in Englyshe, that is to saye, the content of all the holy

scrypture, bothe of y^e^ olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes, by y^e^ dylygent studye of dyuerse, excellent, learned men, expert in the forsayde tonges. Prynted by Rychard Grafton & Edward Whitchurch, cum privilegio ad imprimendum solum, 1539." The Geneva Version was published in 1560. On this subject may be consulted 'The Bibles of England,' by Andrew Edgar, D.D.: Paisley, 1889.

32. 12. *Sabbath;* in the original, by mistake, Sabaoth, which, signifying hosts or armies, was a designation given to the Almighty: "The Lord of Sabaoth." The 'Privy Council Registers' have "Sabboth."

32. 25. *Reiose*=rejoice. This word usually includes another "i" in M.E. Skeat traces word through O.Fr. *resjoïr.*

> "And hem *rejoycen* in hir cruel pride,
> And rekken not to ben an homicide."
> —Chaucer, 'C. T.,' ll. 9867, 9868.

Douglas has—

> "Byssy dame Ceres and provd pryapus
> *Reiosyng* of the planys plentuus."
> —'Eneados,' Prol. xii. ll. 81, 82, vol. iv. p. 82, ll. 25, 26.

> "Quntyn, Merser, Rowle, Henderson, Hay, and Holland,
> Thocht thay be deid, thair libellis bene levand,
> Quhilkis to reheirs makeith redaris to *rejose.*"
> —Lyndsay, 'Papyngo,' ll. 19-21.

33. 4. *Moder Godis*=Mother of God—*i.e.*, Mary.

> "For-þi I conseille alle Cristene · to cry god mercy,
> And Marie his moder · be owre mene bitwene
> Þat god gyve vs grace here."
> —'Piers Plow.,' vii. ll. 195-197.

33. 9. *Iohne Spotiswod.* John Spotiswood of Spottiswood, a barony in Berwickshire, was born in 1510, and was educated at Glasgow. His name first appears in the University Roll in 1534, where he is designated "Dominus Johannes Spottiswod servus Domini Rectoris"—'Mun. Al. Univ. Glasg.,' vol. ii. p. 160. Cf. 'Certane Tractates,' vol. i., Introduction, p. xii. He took the M.A. degree in 1536; went to London in 1538, where he received holy orders from Archbishop Cranmer; returned to Scotland in 1543. In 1547 Sir James Sandilands presented him to the vicarage of Calder; went to Paris to Queen Mary's nuptials. In 1560 Spotiswood joined the Reformers, and in July of that year was nominated Superintendent of Lothian, to which office, though still minister of Calder, he was admitted on 9th March 1561. He had a conference with Winzet in Linlithgow, and ordered his deposition. He assisted in the drawing up of the 'Book of Discipline' and 'Confession of Faith.' In 1567 he took a part in the coronation of James VI. In 1572 he signed the 'Concordat.' On 24th April 1576 he inaugurated the Bishop of Ross in Holyrood, for

which he was admonished. He died 5th December 1585, aged seventy-six. His son, John, became Archbishop of St Andrews.

33. 15. *Twa kempis*=two champions. A.S. *cempa*, O.Fris. *kempa*, from *camp*, soldier, athlete (cf. Stratmann). Douglas begins cap. vii. of 'Eneados,' Bk. v., thus—

> "Off the *twa kempis* suld strive in the pres,
> The bustius Entellus and Darhes."

This word is of frequent occurrence in the 'Brut'—

> "Awaei Corineuf!
> nere þu icoren *kempa*."
> —P. 65, ll. 22, 23.

'Havelok' has—

> "Wore ye yung [or] wore he hold,
> He was for a *kempe* told."
> —P. 36, ll. 1035, 1036.

William of Palerne also uses the word—

> "were he kniȝt oþer clerk · knaue oþer *kempe*,
> he wold deliuerli him-self · do him to þe dethe."
> —Ll. 4029, 4030.

33. 32. *Keling*=marking with ruddle.

> "Thou has thy clam shells and thy burdoun *keild*."
> —Kennedy, 'Evergreen,' ii. 70, st. 23.

The substantive "keel" or "keil" is used by Douglas—

> "Bot at this time has Pallas, as I ges,
> Markyt ȝou swa with sic rude differens,
> That by hys *keyll* ȝe may be knawn fra thens."
> —Doug., 'Eneados,' vol. iii. p. 309, ll. 26-28.

34. 3. *Be ȝouris M.* Here, it will be noticed, the signatory letter is a pseudonym.

'THE LAST BLAST OF THE TROMPET.'

35. *Title-page. The Last Blast.* The author in taking this title may have been thinking of the title of Knox's famous book, 'The First Blast of the Trvmpet against the Monstrvouvs regiment of Women. Veritas temporis filia. 1558.'

38. 3. *Blynd.*=sb. blindness. The termination *ness* may have been omitted at the bottom of the page by the printer or writer. The 'N. E. Dict.' gives no instance of *blind* signifying blindness, and no instance of the substantive earlier than the seventeenth century. Stewart, 'Chroniclis,' l. 683, has "*blind*," a sail; Lovelace, 'Poems' (Ed. Hazlitt), p. 68, has "the *blind* of a thick bush."

39. 1. *Irkit*=tired, wearied. Skeat (Dict.) says, "The references in Stratmann show that the word occurs chiefly in poems marked with strong Scandinavian peculiarities; and the original word is still found in Swedish. Sw. *yrka*, to urge; Lat. *urgere*.

"I *irkyt* of my bed, and mycht not ly."
—Doug., 'Eneados,' vol. iv. p. 89, l. 22.

40. 23. *Lippre*=leprosy. Cf. *supra*, p. 100; Fr. *lepre*, Lat. *lipra*. "And lo! a *leprouse* man cam. . . . And anon the *lepre* of him was clensid."—Wyclif, Matt. viii. 2, 3.

42. 12. *Auante*=boast.

"And thus of o thing I may *avaunten* me,
At th'ende I had the better in eche degree."
—Chaucer, 'C. T.,' ll. 5985, 5986.

42. 15. *Eine, ene*=eyes.

"Ful semely hire wymple i-pinched was;
Hire nose *streight*; hire *eyen* grey as glas;
Hir mouth ful smal and thereto soft & red."
—*Ibid.*, ll. 151-153.

"Till heueu þai lifted þair *eien* brad."
—'Cursor Mundi,' l. 17,837.

Lyndsay has—

"There is none eiris may heir, nor *eine* may see,
Nor hart may think, thair greit felycitie."
—'The Dreme,' ll. 594, 595.

43. 31. *Mankit*=mutilated. O.Dut. *manken*, to mutilate.

"The rycht arm, from the schulder al to rent,
Apon the *mankyt* sennonys hyngis by."
—Doug., 'Eneados,' vol. iii. p. 305, ll. 17, 18.

"I think this sentence *manck* [deficient], but I will alter no word."—Knox, 'Hist.,' vol. ii. p. 177, sidenote.

43. 32. *Mamzeres* = seducers, bastards, foreigners. This is the Hebrew word מַמְזֵר, *mamzer*, spurious, bastard. Cf. Deut. xxiii. 2, Zech. ix. 6.

44. 31. *Dredour*=fear. "The eldest of them vas in harnes, traland ane halbert behynd hym, beand al affrayit ande fleyit for *dreddour* of his lyue."—'Compl. of Scot.,' p. 70, l. 21.

44. 34. *Lawtie*=loyalty, good faith. O.Fr. *lealte, leaute*.

"Clerkis wyten þe sothe
Þat al þe clergye vnder cryste[ne] miȝte me cracche fro helle
But onliche loue and *leaute*."
—'Piers Plow.,' xi. ll. 138-140 (E.E.T.S.)

45. 12. *Sueingeing*=toiling. A.S. *swincan*, to labour.

"'Bi seynt Poule,' quod Perkyn · 'ye profre ȝow so faire
Þat I shal *swynke* and swete · and sowe for us bothe.'"
—'Piers Plow.,' vi. ll. 25, 26.

"Swinken Ich wolde for mi mete.
It is no shame forto *swinken*."
—'Havelok,' ll. 797, 798.

"What suld he studie, and make himselven wood,
Upon a book in cloistre alway to pore,
Or *swinken* with his hondes, and laboure,
As Austin bit? how shal the world be served?
Let Austin have his *swink* to him reserved."
—Chaucer, 'C. T.,' ll. 184-188.

45. 13. *Burgeounis*=young buds. Fr. *bourgeon.*

"Furth of fresch burgionys, the wyne grappis ȝyng,
Endlang the trelȝeis dyd on twystis hing."
—Doug., 'Eneados,' Prol. xii. ll. 99, 100, vol. iv. p. 83, ll. 11, 12 (Small's Ed.)

45. 14. *Sangleris*=wild boars. Fr. *sanglier.*

"So brym in stour that stond Meȝentyus was.
Lyke to the strenthy *sangler*, or the bore."
—Doug., 'Eneados,' vol. iii. p. 335, ll. 4, 5.

45. 20. *Policiaris*=improvers. Cf. Jam. on "Policy—the pleasure-ground, or improvements about a gentleman's seat, especially in planting."

'THE BUKE OF FOUR SCOIR THRE QUESTIONS.'

In the title-page will be noticed an error on the author's part in stating that this "Buke" was delivered to Knox in 1563, instead of 1562. Since the year began on the 25th March, the February of 1563 had not arrived at the time of publication.

49. 1. *Dene Patrik Kinloquhy* was a canon of the Augustinian Monastery at St Andrews, and, in connection with that, probably dean in the Collegiate Church of St Michael's, Linlithgow, before the Reformation. On 11th June 1574 he was appointed to the vicarage of St Andrews, and appears on the Register of Ministers in 1574 as having charge of "Lynlychtqw, Kynneill, Carriddin, Bynne."—'Wod. Misc.,' vol. i. p. 366. In 1578 he was a member of the Assembly which agreed to the steps taken in connection with the 'Second Book of Discipline.' In 1584 he was asked to become a minister in Edinburgh. The same year he refused for a time to "subscribe obedience to the archbishop, and was summoned before the Privy Council."—Calderwood, 'Hist.,' vol. iv. p. 211; *ibid.*, p. 247. In 1589 he was appointed a commissioner for the maintenance of true religion in the sheriffdom of Linlithgow, and was alive in 1611.—Scott's 'Fasti,' *voce.* The following reference to the Dean is found in the records of the Synod of Fife, in reference to "The Visitatioun of the Kirk of

Lynlythgow vpone the thrid Julii 1611": "Patrick Kenloquhy, auld minister, is fund to teach none for his age and infirmitie."—'Eccles. Records,' Synod of Fyfe, p. 22 (Abbotsford Club).

50. 23. *Raill, rattill, or trattill.* A good instance of alliteration. Cf. Montgomerie—

> "They *tratlit* and *ratlit*,
> A lang half houre and mair."
> —'The Cherrie and the Slae,' ll. 628, 629.

> "Now trittyll, *trattyll*, trolylow,
> Quod the thrid man; thow dois bot mow."
> —Lyndsay, 'The Complaynt,' ll. 245, 246.

52. 9. *Sclinder*=slender.

> "And sclendre wives, feble as in bataille."
> —Chaucer, 'C. T.,' l. 9074.

52. 12. *Hail-wair*=sum total. Still used in north Scotland. Cf. also *haill-ruck* (Teviotdale), *hail-rick-ma-tick* (Dumfries, Banff, &c.)

52. 18. *Efter the fassoun of schipmenis breiks, mete for euery leg.* Cf. proverb, "Like a barber's chair, fit for every buttock."—Hazlitt.

52. 27. *Clekane-wittit*=chicken-minded,—with little experience, like a chicken. To *clek*=to hatch. Cf. Eng. *cluck*, Su.-G. *klaeck-a*, Icel. *klek-ia*, M.E. *clokken*.

53. 19. *Plat contrar*=directly contrary. O.E. *plat*, Fr. *plat*, flat. Cf. "plane contrare," 53. 23, 72. 8.

> "I slood doun *plat* tô þe erþe."
> —Wiclif, 'Dan.,' 8, l. 18.

In describing Dame Scotia's sons, the author of 'The Complaynt of Scotland' says: "Hyr 3ongest sone vas lyand *plat* on his syde on the cald eird"—p. 70, l. 25.

53. 21 (*margin*). *A grete occasioun.* See Introduction, vol. i. p. xxix.

54. 7. *Exerceit*=exercised. Lyndsay has *excerce* and *excerst*. 'The Complaynt of Scotland' has *excerse* and *excersit*.

> "So thow *excers* thyne office prudentlie."
> —'Papyngo,' l. 274.

54. 10. *Cheldring*=children. Uncommon form of plural. 'The Complaynt of Scotland' has *cheldyr* once, p. 79, l. 4.

56. 17. *Ressoning . . . betuix my Lord of Croceraguel and Iohne Knox.* The disputation between Abbot Quintin Kennedy and John Knox began in the house of the Provost of Maybole on the 28th of September 1562 at 8 A.M., and lasted three days. Knox, 'Hist.,' vol. ii. p. 351. Their subject was "The Mass and its Maintenance." Knox himself published a detailed account of the "Ressoning." Its running title is, "The ressoning betwix Jo. Knox and the abbote of Crossraguell." "Heir followeth the coppie of the ressoning which was betuix the abbote of Crossraguell and John Knox in Mayboil concerning the masse in the yeare of God, a thousand five hundreth

thre scoir and two yeares. Apocalips xxii For I protest, &c. Imprinted at Edinburgh by Robert Lekpreuik, and are to be solde at his hous at the nether bow. Cum privilegio 1563." The book is a 4to. Cf. also M'Crie's 'Knox,' pp. 192, 385, 413, &c., 1884. Quintin Kennedy, the ardent champion of the Romish Church, distinguished as a historian, theologian, and scholar, was born in 1520.—Mackenzie's 'Lives,' vol. iii. p. 57; 'Wodrow's Miscellany.' His father was the second Earl of Cassilis. He was educated at St Andrews, his name appearing on the roll of St Salvator's College in 1540. He studied also in Paris along with John Davidson, his future antagonist. From the vicarage of Girvan he was elevated to be Abbot of Crossraguel in 1547—Mackenzie, vol. i. pp. 60, 103, 105. The Abbot took part in the Privy Council Meetings in 1548—'Reg. Privy Council,' vol. ii. pp. 60-67. In 1559 he engaged in a controversy with the reformer Willock, which was adjourned. By his powerful influence, "the messe was openly said and maintained" in the parishes adjoining Crossraguel after the establishment of the Reformed religion. Consequently he, among others, was condemned by the first General Assembly as an "idolator"—'Booke of the Universall Kirk of Scotland,' Part i. p. 6—on 27th December 1560. In 1561, by Act of Privy Council, the abbey of Crossraguel was partly destroyed, but the abbot was still influential enough to maintain his position there—Knox, 'Hist. Reform.,' Book iii. In the following year, on the 28th September 1562, took place the conference at Maybole between Knox and Kennedy, referred to here, an account of which, drawn up by Knox, was printed in 1563. Quintin died abbot at Crossraguel on the 22d August 1564—Dempster, 'Hist. Eccles.,' lib. x. p. 423; 'Charters of the Abbey of Crossraguel,' vol. i., Pref., pp. xl-xlvi. Of his works, one produced a profound impression on its publication. Its title is, "A compendius Tractive conform to the Scripturis of Almychtie God, Ressoun, and Authoritie, declaring the nerrest and onelie way to establish the Conscience of ane Christiane manne in all matters concerning Faith and Religioun." John Davidson, who controverted it, declared that "mony persons were movit to continew still in their auld superstitioun and idolatrie, who, otherwise, would have embraced the sincere and trew religioun of Christ befoir these dayis gif it had been suppressit in its infancie."—'Charters,' p. xlii.

56. 26. *Procutour for the Papistis* = proctor, advocate for the Papists.

> "Tyll dame Fortune thow needs no *procurature*."
>
> —Lyndsay, 'Ane Exhortatioun,' l. 1049.

Cf. Introduction, vol. i. p. xiv.

57. 17. *Quhattin* = *quhatkin*, what kind of? Ger. *was für ein?* Cf. note, 'Court of Venus,' S.T.S. Ed., p. 158. The form "whattin" is still used in southern Scotland—"Whattin a fremit body was yon?" What kind of a strange person was that? (Dumfries). Cf. 60. 5.

58. 2. *My small freind Dame Cunzey—i.e.*, money, coin. Latin

cuneus, a wedge. The 'Promptorium' has *cune*. At this time money was scarce in Scotland. 'Records of the Coinage,' by R. W. Cochran-Patrick, vol. i. p. 97 : 1876.

58. 9. *Renegatis*=apostates. 'The Complaynt of Scot.' has "*renegat* scottis" and "*renegant* scottis," pp. 74 and 104.

58. 23. *Send*=sent.

58. 32. *Win the hoiss*=to gain the prize. The wearing of long hose was one of the signs of the prodigality of this time. The allusion here may be to the winning of a pair of hose in some competition. "Or it may refer to the old custom of our country, still retained at weddings in some places, of throwing the stocking which has been worn by the bride on her left leg, on the day of marriage, among the company. The person whom it hits, it is supposed, is the first in the company that will be married."—Jam., *voce*.

60. 23. *Eik*=add, eke. Stewart has—

> "Men had lever haif all tyme to *eik* his pelfe,
> His nychtbouris roume far erar nor him self."
> —'Chron.,' ll. 427, 428.

61. 22. *Ithanlie*=busily, assiduously. O.Eng. *iþen*, O.Icel. *iðinn*, diligent.

> "And Crist ansuerd and said quye,
> Haf ye soht me sa *ithenly*."
> —Small, 'Met. Hom.,' p. 108.

> "Bot quhen þai had thre dais bene
> But met, drynge ore slepe, but wene,
> Tholand paynis *ithandly*,
> Þe apostolis come to þame in hy."
> —Barbour, 'Saints,' p. 105, ll. 333-336.

62. 10. *Iouglarie*=jugglery. Cf. 87. 20—*jouglarie craft*.

> "This sotil clerk swiche routh hath on this man,
> That night and day he spedeth him, that he can,
> To wait a time of his couclusion;
> This is to sayn, to make illusion,
> By swiche an apparence or *joglerie*,
> (I can no termes of Astrologie)
> That she and every wight shuld wene and say,
> That of Bretaigne the rockes were away,
> Or elles they were sonken under ground."
> —Chaucer, 'C. T.,' ll. 11,573-11,581.

The term *Iogeloure* is not to be confused in its origin—Lat. *joculator*, O.Fr. *jougleour*—with *Iangeler*, also a juggler, O.Fr. *jangleur*, a prattler, a liar. An extensive note is given by Tyrwhitt to Chaucer, 'C. T.,' l. 11,453,—"subtil tregetoures play." "The name of Iogelour," says Tyrwhitt, "was in a manner appropriated to those who by sleight of hand and machines produced such illusions of the senses as are usually supposed to be effected by enchantment. This species of *jogelour* is called a *Tregetour*." He also instances both words in

Chaucer's 'House of Fame,' iii. 169. Skeat, in a note to *Iogeloure* ('Piers Plowman,' Pass. vi. l. 72, and C. Pass. i. l. 35), draws attention to remarks in Ritson, 'Met. Rom.,' vol. i. pp. clix, ccv, Preface: Warton, 'Hist. Eng. Poet.,' Ed. 1840, vol. i. p. 82; vol. ii. pp. 10, 168. Cf. also Wyclif, 'Prose Works,' p. 99. Barbour has the word—

"Þat all þe *Jvglery* vnhyd
Þat þai twa be þare craftis did."
—'Saints,' p. 93, ll. 77, 78.

62. 11. *Mambres—i.e.* Jambres. Mambres is form used in Vulgate —cf. 2 Tim. iii. 8. Winzet, in the original, misquotes the place of reference: cf. footnote.

62. 34. *Barneaige*=infancy, youth. Cf. O.Eng. *barnhēde* in 'Cursor Mundi,' l. 166.

"Owtane that he off the *barnage*
That thiddir come, tok homage."
—'Bruce,' Bk. ii. ll. 185, 186.

"For I se wel þat hit is sothe · þat alle manne3 wytte3
To vn-þryfte arn alle þrawen · with þo3t of her hertte3,
& ay hat3 ben & wyl be · 3et fro her *barnage*."
—'The Deluge,' ll. 515-517, 'Early Eng. Allit. Poems' (E.E.T.S.)

Cf. "Barnetyme"—'Act. Parl. Scot.,' vol. ii. p. 8.

63. 6. *Trible*=trouble, a contracted form of tribulation, from Lat. *tribulum,—tribulare*, to rub out corn. Cf. verb *tribule*.

"Affliction and *tribil*."—'The Complaynt,' p. 75, l. 17.

"*Tribulit*," p. 64, l. 23.

63. 11. *Assist till ws*=stand by us. The author, like the author of 'The Complaynt of Scotland,' uses *till* for *to* before a vowel.

64. 3. *Humill subditis*=humble subjects. Lat. *subditi humiles*. Cf. note in 'The Court of Venus,' Bk. i. l. 766, p. 174, S.T.S. Ed.—'On humill ways.'

"In thair defaltes, thair *subditis* wer misgydit,
And comptit nocht thair God for tyll offend."
—Lyndsay, 'The Dreme,' ll. 213, 214.

65. 25. *Detract thame*=disparage them. Cf. Lat. "detrahere majestatem regum"—Livy, 37. 45.

65. 31. *Aucht dew obœdience*=owe(d) due obedience. Aucht (*âhte, âute, â3te, âughte, ou3te, ôugthe*), the preterite tense of the verb *â3en*, A.S. *âgan*, from *âh*, to owe, to possess, is in Scotland used also as the present tense.

67. 6. *Iniustlie persuitit*=unjustly prosecuted. This verb is evidently derived from the O.Fr. verb *persuir, poursuivre*, to prosecute. Cf. Scotch term for a plaintiff or prosecutor—"pursuer." Cf. "persuitand to the deth," vol. i. p. 95. Owing to the confusion be-

tween the French prefixes *pour* (*pro*) and *par* (*per*), the verb *poursuivre* also had the sense of *persecute*. Skeat, 'Ety. Dict.,' *voce* "Pursue."

67. 16. *Doutsum*—doubtful.

> "Horrible ansueris, full *doutsum* to consaif."
> —Doug., 'Eneados,' vol. iii. p. 15, l. 15.

> "With *doutsum* victorie they dealt,
> The bludy battill lastit lang."
> —Ballad, 'The Battle of Harlaw.'

67. 18. *Promitting*=promising.

67. 24. *Propone*=to propose. Cf. note in 'The Court of Venus,' p. 170, Bk. i. l. 621.

68. 3. *Hatrent*=hatred. See note in 'The Court of Venus,' Bk. iii. l. 266, p. 201. This form occurs in 'The Complaynt of Scotland,' p. 45, l. 14; also *heytrent*, p. 174, l. 2, *ibid.* Knox has *haitterant*, 'Hist.,' vol. ii. p. 322.

69. 20. *Mot conuoy*=guide or conduct.

> "Amyd the ostis this wys did scho thring,
> Not onexpert to *convoy* sik a thing."
> —Doug., 'Eneados,' vol. iv. p. 110, ll. 7, 8.

69. 21. *Beleue*=belief. Many examples of this M.E. form of the *sb.* are given in the 'N.E.D.,' *voce* "Belief."

'THE FIRST QUÆSTIOUN OR ARTICLE.'

71. 1. *Of the calumnious allegeing of Papistrie*=Of the alleging calumniously that certain doctrines constitute Papistry.

71. 5. *Depres in dissimulance*=Hide out of sight, or sink, by means of dissimulation.

71. 6. *Name of Papistrie . . . to mony maist odious.* "I have heard that some of them hold great scorn to be named Papists, yet I see no reason why they should do so. The Rhemists like this name well enough ('Annot.,' act. 11, sect. 4), because it is not derived from any one man, but from their popes and chief bishops, to whom, say they, we are bound to cleave in religion, and obey in all things; so to be a Papist, say they, is to be a Christian man, a child of the Church, and a subject to Christ's Vicar."—Willet's 'Synopsis Papismi,' Pref., p. 28 (Lond. 1852).

71. 7 (*margin*). *Optat putt in Scotis.* Optatus, Bishop of Milevi in 384 A.D., was of Gentile origin. He is known by his extant work 'De

schismate Donatistarum adversus Parmenianum.' This book had the same aim as 'The Commonitorium' of Vincentius, to detect error and schism. Winzet's translation is lost. This was one of the treatises which, it is supposed, Winzet published in Antwerp. But neither this work nor 'Tertulliane newlie putt in Scotis,' mentioned a little further on (71. 13, margin), has yet been brought to light.

71. 22. *General Counselis.* The custom of holding ecclesiastical councils arose out of the Greek practice of holding synods of confederated states. Church councils were first provincial; then the idea was extended, so that in the third century the whole known empire was included. The four General Councils were—Nicæa, A.D. 325, which condemned Arius; Constantinople, A.D. 381, which condemned Apollinaris; Ephesus, A.D. 431, which condemned Nestorius; Chalcedon, A.D. 451, which condemned Eutyches.

72. 15 (*margin*). *Cleik fra ws twa coupounis of our crede*=Snatch from us two parts of our Creed. This word, allied to English *clutch*, is the same word as M.E. *clechen*, to seize (*cleche*, sb., a hook, or Sc. *cleek*), derived from *læccan*, to seize. Cf. Stratmann, *voce* "Clechen," and Skeat, *voce* "Clutch."

> "Than drew he furth ane sharp dagair,
> And did him *cleik* be the collair."
> —Lyndsay, 'Squyre Meldrum,' ll. 157, 158.

> "Thocht all the babis suld be forlorne,
> The uther kow he *cleikis* awaye."
> —*Ibid.*, 'Ane Dialog,' ll. 4715, 4716.

72. 18. *Ordour . . . set furth at Geneua.* This refers to the Liturgy known as 'Knox's Liturgy,' which ultimately, as 'The Book of Common Order,' was substituted for the English Liturgy in the Scottish Reformed Church. Calvin's own Genevan Liturgy, rendered into English, was in use among the Protestant exiles in Frankfort in 1554. But dissensions having arisen as to the use of the English Liturgy in the English congregation there, Knox, Whittingham, Fox, Gilby, and T. Cole were appointed to draw up a new Order of Worship in 1555. This first Liturgical draft, published in 1556, became the groundwork of the 'Book of Common Order' used by Knox and the English congregation in Geneva. Its title was: "The Forme of Prayers and Ministration of the Sacraments, &c., vsed in the English Congregation at Geneua, and approued by the famous and godly lerned man M. Iohn Caluyn." Imprinted by Iohn Crespin, Geneva, 1556, 8vo. This part of the volume consists of ninety-three pages, which are followed by "One and fiftie Psalmes of David in Englishe metre, whereof 37 were made by Thomas Sternholde, and the rest by others. Conferred with the hebrewe, and in Certeyn places corrected as the text and sens of the Prophete required." Next follows "The Catechisme or manner to teache children the Christian religion, wherein

the Minister demandeth the question and the childe maketh answere. Made by the excellent Doctor and Pastor in Christes Church, Iohn Caluin." The 'First Book of Discipline' recognised "the Ordour of Geneva, quhilk now is used in some of our kirks," authorising its use as "the Booke of our Common Ordour, callit the Ordour of Geneva." In 1562 Robert Lekprevik reprinted the "Order" in Edinburgh, an 8vo, without the psalter and Catechism. The General Assembly of the same year enjoined "that an uniform order should be kept in the ministration of the sacraments, solemnisation of marriage, &c., according to the Kirk of Geneva." The Assembly of June 25, 1564, and the following Assembly of December 26, "ordained that every minister, exhorter, and reader shall have one of the Psalm-books lately printed in Edinburgh, and use the Order therein contained in prayers, marriages, and ministration of the sacraments." This second Scottish edition, which contains some modifications and considerable additions, bears the title: "The Forme of Prayers and Ministration of the Sacraments, &c., vsed in the English Church at Geneua, approued and received by the Churche of Scotland: whereunto besydes that was in former bokes, are also added sondrie other prayers with the whole Psalmes of David in English meter. Printed at Edinburgh by Robert Lekprevik, MDLXV.," 8vo. The Catechism has a separate title, bearing the date, 1564.—Irving's 'Lives of Scotish Writers,' vol. i. pp. 50, 51, notes; Edin. 1839: Sprott and Leishman, 'The Book of Common Order,' p. 242 *et seq.*; Edin. 1868.

In 1567 the General Assembly enacted that John Carswell, Superintendent of Argyle and the Isles, should translate the Prayer-book into Gaelic. In 1579 King James VI. in Parliament ordained, "that all Gentil-men, houshalders, and uthers worth 300 markes of 3eirly rent or abone, likewyse houshalders esteemed worth 50 poundes in landes or gudes, be halden to haue an Bible and Psalme-buik, in vulgar language, in their houses, for the better instruction of themselves and their families in the knawledge of God, within 3eir and day after the date heirof, ilk person under the paine of x poundis. And that the Provest and Baillies of ilk Burgh, and sik persons in every Parochin to landwart as sall have the King's Commission, search, inquire, and trye quha fail3ies herein, and they being convict thereof, to uptake the said paine of euery an that fail3ies, the thrid part to themselves for their pains, and the twa part to the help and reliefe of the pure of the Parochin." This Liturgy continued in use, both in English and Gaelic, until the period, 1637, when King Charles and Laud strove to obtain conformity in matters of worship between the Scottish and English Churches. The Bishop of Ross and Dunblane drew up a new Prayer-book, which, after being revised by Laud, went under the title of 'Laud's Liturgy.' By the 'Book of Canons,' promulgated by the king in 1636, it was enacted, "That every presbyter shall, either by himself or by another person, lawfully called,

read, or cause divine service to be done, according to the form of the book of the Scottish Common Prayer, before all sermons; and that he should officiate by the said book of Common prayer in all the offices, parts, and rubrics of it." The Presbyterian clergy resisted this innovation, on the ground that neither the General Assembly nor Parliament had sanctioned the substitution, and, at first, would not buy the 'Service Book.'

In regard to the Jenny Geddes episode in St Giles's Church, a very interesting reference will be found in 'The History of the Troubles and memorable Transactions in Scotland and England, from 1624 to 1645, by John Spalding' (Bann. Club, 1828), under date 1637. "Upon Sunday the day of July Doctor Hanna begane to reid the common prayer in Saint Geill's Kirk of Edinburgh. The nobells being foirsein of this noveltie, nevir heard befor (since the Reformation) in Edinburgh, devysses a number of rascally serving wœmen to throw stools at the reader and perturb the kirk: whilk they did vehemently. The magistrats being in the Church (no doubt upon the councill of this disorder) commanded their officers to hurrell thir rascalls to the kirk door, and to lock them out; but their they became more furious and madd (as they were directed) crying and shouting, saying Popery was now brought in amongst them; dang at the doors with stones and brak doun the glassin windows with such noise that there was no more reading." He continues: "The provost and bailies of Edinburgh to shew their diligence, upon the morne causes waird some of thir women, but they were sett to libertie but any farder [=furtherance.]"—'The History,' &c., pp. 47, 48. This seems to indicate that 'Knox's Liturgy' was then disused. Calderwood, in the 'Altare Damascenum,' 1623, p. 613, declares that the 'Order' was not accepted as a binding form, but only as an auxiliary to worship, at that time.

73. 10. *The glorius Virgine, the Mothir, to hef bene pollutit.* In the fourth century Bonosus and Helvidius (Antidikomarianitæ) held views opposed to the doctrine of the Church regarding the perpetual virginity of Mary (ἀειπαρθενία), declaring that the brethren of Jesus were sons of Joseph and Mary after the birth of Jesus. Bonosus was condemned by the Synod of Capua in 391. The Council of Chalcedon, 451, enunciated the doctrine of the ἀεὶ παρθενος — perpetual virginity.

73. 13. *As we may godly* = As we, in a godly manner, and without arrogance, may understand.

74. 7 (*margin*). "*By*" *in Scottis and in Inglis toung is nocht ane.* "*By*" in Scots means by, before, in preference to, beyond (by-ordinar), or extra, besides, aside, &c.

74. 13. *Astrict our conscience* = bind our conscience. The verb *astrict* is of rare occurrence in early writings. The 'N.E. Dict.' instances Hall, 'Chron.,' 239 (A.D. 1548): "The course of water *astricted* . . . will flow and burst out in continuance of tyme." Also, 'Diurnal

of Occurrents' (1513-75), p. 108: "His fader was *astrictit* be souerties in Parliament." At p. 72 *astrictis* signifies "limits."

74. 20. *Dirk*=dark; pronounced *dĕrk* in southern Scotland. Cf. A.S. *deorc.*

> "With depe dyches and *derk* and dredful of sight."
> —'Piers Plow.,' Prol. l. 16.
>
> "In cavis *dirk.*"—Doug., 'Eneados,' vol. ii. p. 25, l. 21.
>
> "Night with his mantel, that is *derke* and rude,
> Gan oversprede the Hemispherie aboute."
> —Chaucer, 'C. T.,' ll. 9672, 9673.
>
> "In to thir *dirk* and drublie dayis."
> —Dunbar, 'Poems,' Pt. ii. p. 233 (S.T.S. Ed.)

75. 9. *Solist*=solicitous. There is also the verb *solist*, to solicit. Lyndsay has—

> "Be nocht too myche *solyst* in temporall thyngis;
> Sen thow persavis Pape, Empriour, nor Kyngis
> In to the erth haith no place permanent."
> —'Ane Dialog,' ll. 6271-6273.

This word also occurs in 'The Compl. of Scot.,' Prol., p. 9. l. 26.

75. 14. *Cassin*=cast. The past part. of cast is still pronounced *cassĕn* in southern Scotland, thus retaining a close relationship to the M.E. verb *casten*, to throw. Cf.—

> "Þe kynge swore bi Crist · and bi his crowne bothe
> . . . . . .
> And commaunded a constable · to *casten* hym in yrens."
> —'Piers Plow.,' Pass. iv. ll. 83, 85.

Cassin as a p.p. occurs in 'The Compl. of Scot.': "The file that filit the yrne is vorne and *cassin* auaye as ane thing onutil to serue to do ony gude verk."—P. 28, l. 10.

75. 20. *Conquest till ws*=obtained for us.

76. 10. *Sins venial and mortal.* "Mortal sins are those which do cast men out of God's favour, and are worthy of eternal damnation; venial sins do somewhat displease God, yet deserve not eternal death, but are pardonable of their own nature."—Bellarmine, lib. 1, 'De Amiss. Gratiæ,' cap. 2 et cap. 9, in princip.; tom. iv. p. 68 et 92 *et seq.*: Ingoldstadt, 1601.

77 (*heading*). *Of calumnious alleging of Papistrie.* In the MS. the title of this paragraph is, "Off the wrang Report off lesum simplicitie."

77. 29. *That knycht quha peirsit our Lordis syde*, referring to the words in John xix. 33, 34: "But when they came to Jesus . . . one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water."

> "That sors to seik my hart may nocht refrane
> Of Hylicone, quhilk wes boith deep and wyde,
> That *Longeous* did grave in tyll his syde."
> —Lyndsay, 'Ane Dialog,' Prol. ll. 276-278.

The Pseudo-Gospel of Nicodemus reads: "Accipiens autem Longinus miles lanceam, aperuit latus ejus, et continuo exivit sanguis et aqua."—Jo. Alb. Fabricus ('Codex Apocryphus Novi Testamenti,' vol. i. p. 259). The Bollandists exhaust what is recorded of Longinus—'Acta Sanctorum,' xv Martii, tom. ii. pp. 374-400. Cf. Lyndsay, vol. iii. p. 183, note (Laing's Ed.)

78. 5. *Grossis*=(*gratius*) gracious.

78. 6. *Propone* here signifies to set before one's self, and thus to *imagine*, as well as to exhibit.

78. 25. *Gesting-stok* = laughing-stock. O.Fr. and M.E. *geste*, a story for recitation. Lat. *gesta*, a deed.

78. 25. *Lach*=laugh. The Scotch form of this word, and its pronunciation *lăch*, still common, show a survival of the earliest forms—*lahhen*, *lahȝhen*, *lauhen*, *lauhin*, *laghen*, *laughen*, &c. Cf. Stratmann. In the following lines *laughing* is written as it is still pronounced in Dumfriesshire and other parts of southern Scotland—

> "The smiddy stands beside the burn
> That wimples through the clachan;
> I never yet gae by the door,
> But aye I fa' a-*lachin*'."
>
> —A. Rodger's Song, 'Robin Tamson's Smiddy.'

79 (*heading*). *Of the first four general counselis.* Cf. note, 71. 22.

79. 16. *Confessioun . . . set furth at Geneua in Inglis.* The Former Confession of the Helvetian churches, or *Confessio Helvetica*, was composed by Bullinger, Myconius Grynæus, Leo Juda, and Grossman in 1536, and was approved by the Conference of Basel in March 1536, as well as by the Assembly at Wittenberg and the meeting at Smalcald in 1537. George Wishart, the martyr, translated 'The Confescion of the fayth of the Sweserlandes,' which was printed about the year 1548 in London. Cf. Wodrow, 'Misc.,' vol. i. pp. 3-6, where the translation is printed. "The Confession of Faith used in the English congregation at Geneva, received and approved by the Church of Scotland," stands at the beginning of 'The Book of Common Order.' Cf. 'The Book,' &c., p. 5, Sprott and Leishman's ed., 1868. The Scottish Confession of Faith, as "red in face of Parliament, and ratified be the Thre Estaitis of this realme, at Edinburgh, the sevintene day of August, the year of God Jm.Vc. and threscoir yearis," is printed in Knox, 'Hist.,' vol. i. pp. 93-120 (Laing's ed.) The title-page of the first printed edition runs thus: "The Confessione of the fayht and doctrin beleued and professed by the Protestantes of the Realme of Scotland, exhibited to the estates of the sam in Parliament, and by thare publict votes authorised as a doctrine grounded upon the infallable wourd of God. Matt. 24. And this glaid tydinges of the kingdom shalbe preached throught the hole world for a witness to all

nations and then shall the end cum. Imprinted at Edinburgh be Robert Leprewick, cum privilegio, 1561."

79. 20. *The hæretik Macedonius.* Macedonius was appointed patriarch of Antioch in A.D. 640. At the Lateran Council of 649 he was deposed for his Monothelism and uncanonical ordination. Died after 655.

81. 3. *Melanchthon.* Philip Melanchthon was born at Bretten, near Heidelberg, in 1497. He studied at Heidelberg and Tübingen universities. In 1518 he became Professor of Greek in Wittenberg, where he associated himself with Luther. Here he published his important work, 'Theological Commonplaces' ('Loci Communes'), mentioned here. He played an important part in the Reformation struggle, and to him the 'Confession of Augsburg' owes its form and spirit. In 1548, Melanchthon, among others, helped to formulate the basis of agreement known as the Leipzig "Interim." He died in 1560.

81. 12. *Sauff*=safe. Fr. *sauf.*

> "For who þat entreþ þer
> He his *sauff* euere-more."
> —Will of Shoreham, 'De Bapt.,' ll. 6, 7.

81. 12. *Lawar of regeneratioun*=bath or laver of regeneration. The 'Catechismus' of Gualterus Lynne (1548) has "the bathe of regeneracion." "Perducat eum ad novæ regenerationis *lavacrum*"—Pope Gelasius, 'Baptismal Liturgy.' We affyrme Baptym to be by the institucion of the Lorde, the *lauer of regeneracion*, the whiche regeneracioun the Lorde exhibiteth to his chosen by a visible sygne by the ministracion of the congregacion, as is aforesayde."—'The Confession of Faith of the Churches of Switzerland,' chap. xxi., Wishart's transl.; Wodrow, 'Misc.,' vol. i. p. 19. L'Estrange, in 'The Alliance of Divine Offices' (chap. viii.), discusses the meaning of this phrase, "The *lauer* of brass," Exod. xxxviii. 8.

> "They ben assaied at diverse stoundes,
> Basines, *lavoures*, or that men hem bie."
> —Chaucer, 'C. T.,' ll. 5868, 5869.

81 (*heading*). *Infantis be saifit but baptim.* According to the doctrine of Rome, baptism is necessary for salvation. The unbaptised, unless the want of baptism be recompensed by martyrdom or penance, are deprived of eternal life.—Sur., 'Conc.,' tom. iv. p. 920; Colon. 1627: Bellar., 'De Bapt.,' tom. iii. p. 287; Ingoldst. 1601.

81. 24. *Wale be*=choose to be. Cf. O.Icel. *val,* choice.

81. 25. *Præuentit be deth.* Bellarmine alleges that Origen, Nazianzen, and Jerome were of opinion that infants dying without baptism were lost—Bellar., 'De Bapt.,' c. 4. Azorius, 'Instit. Moral.,' lib. 2. c. 17, pt. 1, vol. i. p. 129, Lugd., 1610, says Augustine, Fulgentius, and Gregory believed that children unbaptised descended into the place

of the lost. The Romish Church now holds this to be only a *limbus infantorum*. Lyndsay describes the Purgatory for children—

"Abufe that in the thrid presoun, anone
We enterit in ane place of perditioun,
Quhare mony babbis war makand drery mone,
Because thay wantit the fruitioun
Of God, quhilk was ane gret punytioun:
Of Baptisme, thay wantit the ansenȝe:
Upwart we went, and left that myrthles menȝe."
—'The Dreme,' ll. 351-357.

82. 4. *Maill barne nocht circumcidit the auchtin day.* By the covenant made with Abram and his generation, it was ordained that every "man-child . . . that is eight days old shall be circumcised."—Gen. xvii. 12. "And certane men quhilk come fra Iowry, techeit the brether, Except ȝe be *circumcidit* efter the maner of Moyses, ȝe can nocht be savit."—Q. Kennedy's 'Comp. Tract.,' chap. ii.; 'Wod. Misc.,' vol. i. p. 104. The Douay Doctors maintained "that all infants dying without circumcision, like baptism, were secluded only for lack of that remedy, *or other* remedy."—Annot. on Gen. ii. and xvii. (vol. i. p. 9.; vol. ii. p. 66: Douay, 1609. The termination *in* is an interesting survival of the declension of adjectives. In the MS. we find *auchten*.

82. 22. *Lichtliing* = making light of. Cf. note, 'The Court of Venus,' Bk. i. 334, p. 165. Lyndsay, 'The Thrie Estaitis,' l. 583; 'The Compl. of Scot.,' p. 128; and Stewart's 'Chron.,' have this word. The 'Reg. Priv. Counc. Scot.,' vol. i. p. 65, refers to "the gret *lychtlying* and contemptioun of the autorite of halikirk." Burns introduces it into a song—

"O Tibbie, I hae seen the day
Ye wadna been sae shy;
For lack o' gear ye *lightly* me,
But, trowth, I carena by."

Cf. Montgomerie, 'M. P.,' ix. 10, note (S.T.S. Ed.)

83. 9. *Exorcizatioun.* The expulsion of demons has been attempted by Jews, Christians, and Pagans. The power of exorcism, part of the apostolical equipment, was claimed for a grade of the clergy—exorcists—in the third century. This function was transferred to the whole clergy in Constantine's reign, but was rarely exercised except in the ceremony of baptism.

83. 9. *Signe of the croce.* The "signaculum Dominicum," or "σφραγὶς τοῦ Χριστοῦ," in the primitive Church preceded baptism, in the English Church came after it.—L'Estrange, 'Alliance,' p. 370.

83. 11. *Vncting with oyll and chrisme.* The custom of anointing catechumens with oil before baptism, and with unguents after, is mentioned by Tertullian ('De Bapt.,' 7), Cyprian (Epist. lxiii., 'Ad Jubaian'), Cyril ('Cat. Myst.,' ii.), Chrysostom ('Hom.,' xxii.), Ambrosius ('De Sacrament.,' lib. i. c. ii.) It symbolised the gift of the

Holy Spirit. The rite was retained in the English Church for a time after the Reformation, and is still used in the Greek Church.

83. 13. *The cuid.* The "cuid," "cude," or "chrisome," was a white linen cloth placed upon the face of a child immediately after the child was baptised and anointed with chrism (*oleum chrismatis*). The chrisome is also mistakingly supposed to be the white cloth put on a newly baptised child, in token of baptism, which was used as a shroud if the child died within a month. The term appears in the 'Catholicon Anglicum,' an English-Latin word-book, dated 1483, thus: "a cud; *crismale.*" Jamieson says of it: "*Cude, code*, s. A chrisom, or face-cloth for a child at baptism; Welsh *cuddio*, to cover." However, the signification of the rite suggests a search for the origin of this word farther back, and in an oriental direction. And, according to Fick's 'Comparative Dictionary of the Indo-Germanic Languages,' there is an emphasised form KWID, KWIT of the Aryan root KWI or HWI, meaning to shine. The English word *white* (A.S. *hwit*, Russ. *sviet-ite*, to shine; Sans. *çvet-a*, white; *çvit*, to be white) comes from that base, according to Skeat. In the East, a white robe was the token of purity. In the early Church it became a symbol of the same. "Maydenhod is þe huite robe / huerinne þe spot is uouler and more yȝyenne þanne in anoþer cloþ."—'Ayenbite,' p. 228. In the early Christian Church, after baptism, in token of the innocence of the soul, converts were wont for eight days to wear tunics—white garments made usually of linen, and called *albs* from their colour. —Tertullian, 'De Resurrectione Carnis,' cap. xxvii.; Cyril of Jerusalem, 'Catech.,' xviii.; Ambrose 'de Mysteriis,' cap. 7. Jerome, in a letter addressed to Fabiola, says: "We are to be washed with the precepts of God, and when we are prepared for the garment of Christ, putting off our coats of skins, we shall put on the *linen garment* that hath nothing of death in it, but is all *white* ('veste linea nihil in sese mortis habente, sed *tota candida*'); that, rising out of the waters of baptism, we may gird about our loins with truth, and cover the former filthiness of our breasts."—'Ad Fabiolam,' Epist. cxxvii. In the 'Sacramentarium' of Gregory the Great is found the charge given on the delivery of the *white* and immaculate garment to the neophytes. Prudentius, in the fourth century, refers to the "immortal tunic."

> "Post immortalem tunicam, quam pollice docto
> Texuit alma fides, dans impenetrabile tegmen,
> Pectoribus lotis, dederat quibus ipsa renasci."
>
> —'Psychomachia,' sect. vi.

Venantius Fortunatus, A.D. 560, in a poem alludes to the Shepherd's *snowy flock*—

> "Candidus egreditur nitidis exercitus undis
> Atque vetus vitium purgat in amne novo.
> Fulgentes animas *vestis* quoque *candida* signat,
> Et grege de niveo gaudia Pastor habet."

The rite was early practised in England. Paulus Warnefridus, giving an account of the baptism of Cedoaldo, king of the Anglo-Saxons, by Sergius, says: "Fonte renascentis quem Christi gratia purgans Protinus *Albatum* exit in arce poli."—'De Gestis Langobard.,' lib. vi. c. 15. The "cude," or small white linen cloth, took the place of the tunic in course of time. The 'Roman Ritual,' edited in time of Paul V., directs the laying "upon the head of the baptised a *small white linen*, in lieu of the white robe (loco vestis albæ) with the charge, '*Accipe vestem candidam*,'" &c. This was called "pannus albus aut chrismalis," or "chrismale." In a baptismal ritual, dating before 900 A.D., the practice of baptism is thus given: "Pontifex vero egreditur a fonte habens compositam sedem in ipsam ecclesiam et deportantur ad eum infantes et dat stolam, casulam, et *chrismale* et decem silicas et vestiuntur."—Edmund Martene, 'De Antiquis Ecclesiæ Ritibus,' 'Ex. MS. Codice Remigii Remensis ante annos 900 exarato,' tom. i. pp. 68, 71, 72: Bassani, 1588. At page 78 of the same work, the use of the "*pannus albus*" is illustrated: "Et oratione dicta chrismetur puer in vertice in modum crucis cum pollice et postea presbyter imponite capiti pueri vestem, et resumendo pueri nomen N. et dicit: Quid vocaris? *R.* N. Presbyter dicit—'Accipe vestem sanctam, candidam et immaculam,' &c. Postea presbyter mundet loca ubi posuit chrisma (unguent) et oleum et aquam, et *abstergat cum panno albo*"—(*i.e.*, wipes with a white cloth). These chrismal napkins were not convertible to secular uses.—'Stat. Eccl. Scot.' (thirteenth century), Nos. 56 and 108, vol. ii. pp. 31, 51. In the Greek Church, the child baptised, after immersion, is clothed in a new shirt.

"You was cristened and cresomed with candle and code."
—'Sir Gaw.,' i. l. 18.

Archbishop Hamilton's 'Catechism,' authorised by the Provincial Council of 1551-52, refers to the *cude*: "Last of all the barne that is baptisit *is clede with ane* quhite lynning claith, callit ane Cude, quhilk betakins that he is clene weschin of all his synnis, that he is brocht to the libertie of the Holy Spreit, that he suld lyue ane innocent lyfe all the dais of his lyfe."—'Catechism,' Law's Ed., fol. cxxxii. *a*. King Edward Sixth's Prayer-book of 1552 omitted the instructions given in his Prayer-book of 1549 for the putting on the chrisome and the chrism. "Then the god-fathers and god-mothers shall take and lay their hand upon the children, and the minister shall put upon him his white vesture (N), commonly called the chrisome, and say, Take this whole vesture, &c."—'First Prayer-Book of King Edward VI.': L'Estrange, 'The Alliance of Divine Offices,' p. 340; Oxford, 1846. The form in the Liturgy of Edward VI. was: "Almighty God, . . . may He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen." The idea of the ceremony was to symbolise spot-

less cleanness, and thus the word "cude" may be connected with the root of the word white. Cf. note, Montgomerie's 'Poems,' Pt. iii. p. 360 (S.T.S. Ed.) Cf. 'The Archæology of Baptism,' by W. N. Cote, pp. 52, 140, 153: Lond. 1876. Montgomerie writes—

"O vhat a martyrd man am I!
Of ill befor I vnderstude
It had bene gude
Into my *cude*
Bereiving me my breath,
Nou to haif bene of noy denude
Quhilk boyllis my blude."
—'Poems,' Pt. i. pp. 151, 152, ll. 31-37.

Lyndsay, referring to Cardinal Beatoun, writes—

"The South Countre may saye it had bene gude
That my noryce had smorit me in my *cude*."
—'The Tragedie,' ll. 198, 199.

Lyndsay also makes "Commoun Thift" thus refer to the king—

"King he, we theifis will get na gude,
I pray God, and the halie Rude
He had been smoird into his *cude*
And all his kin."—'The Thrie Estaitis,' ll. 3222-3225.

84. 1. *Except the father thairof hald it in his airmis.* "The presenting of the child by the father was a Scottish custom, incorporated in the Directory. 'We have carried,' says Baillie, 'the parents' presenting of his child, and not their midwives, as was their universal custom.'"—'Book of Common Order,' p. 342; Baillie, 'Letters,' vol. ii. p. 204.

84. 16. *Quhyte clayth at zour communioun.* George Buchanan, describing George Wishart's last sacrament, says: "In the interim the linen cloth was laid (according to custom), and bread set on, when George made a brief and clear discourse," &c.—'Hist.,' Bk. xv.

85. 4. *Proclamit thre bannis afoir. Banns* (pl. of *ban*, sb. proclamation)—"a proclamation or public notice given in church of an intended marriage, in order that those who know of any impediment thereto may have opportunity of lodging objections."—'N.E.D.,' *voce* "Banns." Cf. Low Lat. *bannum*, O.Icel. *bann*, O.L.Ger. *ban*, O.Fris. *ban*.

"(H)is ban aboute he sende."—'Rob. of Glouc.,' l. 187.

"Quando *banna* secundum consuetudinem in ecclesiis edebantur."—'Decret. Gregorii. IV.,' xviii. vi. The Fourth Lateran Council, A.D. 1215 (cap. li.), issued an edict for regulating marriages, which is referred to in two statutes of the Scottish Church in the thirteenth century—(1.) "De Matrimonio": "Nullus sacerdos presumat aliquas personas matrimonialiter conjungere nisi prius *terna denunciatione in ecclesia publice* et solempniter premissa secundum formam

Concilii Generalis," &c.—'Stat. Eccl. Scot.,' vol. ii. p. 36, No. 66. (2.) "Quod matrimonia sine bannis non contrahuntur."—*Ibid.*, p. 42, No. 83. Cf. also Synodal Statute of St Andrews (of fourteenth century): "Ne nuptie sint benedicte sine bannis."—*Ibid.*, p. 68, No. 155. *Ibid.*, Nos. 121, 124, 156, 251, 252. The Provincial Council of Edinburgh, held in 1551-52, passed a statute, "De Clandestinis Matrimoniis, et Bannis, et Registris Curatorum."—*Ibid.*, p. 134, No. 251, notes. To this statute we owe the establishment of the registers of proclamation of banns, of marriages, and of baptisms.—*Ibid.*, p. 299.

85. 6. *A ring to be giuin.*

"Then a ring
Did he thring
On my finger that wes fyne.
'Tak,' quod he,
'This to the,
For a pledge that I am thyne.'"
—Montgomerie, 'Poems,' Pt. ii. p. 240.

To these lines Dr Cranstoun adds a note, Pt. iii. p. 386, which may be supplemented by reference to 'Herzog's Encyclopædia,' article "Brautring," vol. ii. p. 347: Stuttgart, 1854. According to L'Estrange ('The Alliance of Divine Offices,' p. 442, ed. 1846), "the old mode of espousals was by subarrhation, or giving of earnest; . . . this *arrha*, or pledge, in sponsal leagues was from the man to the woman a ring." He cites from Hostiensis ('In Sum. de Spons. et Matrim.'), *Annulo suo subarravit me dominus meus.* Selden is also cited ('Uxor. Hebr.,' lib. ii. c. 14) for the statement that the gift of a ring is a survival of the custom of wife purchase. Ritualists look on the ring as a symbol of the continuity of true affection. Clemens Alexandrinus was of opinion that the ring was meant "to seal up within doors such things as, being more precious, required strict custody, the woman having the chief charge of household affairs."—'Pædag.,' lib. iii. cap. xi.; L'Estrange, 'The Alliance,' p. 443.

85. 25. *Allanerlie* = solely, only, alone. From *all*, and *anerly*, singly —*ane-er-ly*. 'N.E.D.,' *voce* "Allenarly." "*Allanerly* þay may ioye in Ihesu þat lufes hym in þis lyfe."—Hampole, 'Prose Tr.,' 4.

"Geve laude and glore to God omnipotent
Allanerlie, as wyselie wryttis Jhone."
—Lyndsay, 'Ane Dialog,' ll. 2515, 2516.

86. 16. *First Counsel haldin at Ephesus.* According to Eusebius (v. 23), this council was presided over by Bishop Polycrates, at the end of the second century. The Third Œcumenical Council at Ephesus, in 431, condemned Nestorianism.

88. 28 (*margin*). *Marti. Ad Butdeg. cap.* 3. Read Burdeg. = Burdigala, Bordeaux.

89. 5. *Thraw him . . . to mein* = twist him to mean. M.E.

þrowen, A.S. *þráwan*, to throw, twist. Cf. *þrâh*. Swed. *vrå*, *perversus*—

"heȝe hare-marken . . . *þrauwen* mid wide."
—Layamon, 'Brut,' l. 27,359.

In 'Sir Gawayne' the tail of the Green Knight's horse was—

"bounden boþ wyth a band of a bryȝt grene,
. . . . . .
Sythen *þrawen* wyth a þwong a þwarle knot alofte."
—'Sir Gawayne,' ll. 192, 194.

"Has auld Kilmarnock seen the deil?
Or great Mackinlay *thrawn* his heel?"
—Burns, 'Tam Samson's Elegy.'

89. 18. *Him allane.* Alone, a compound of *all* and *one*, was frequently "strengthened by a pronoun prefixed, *me al-one* (or *al me one*); afterward, especially in Northern dialect (like *me self*, *my self*), *mine* (*thine*, *his*, *her*) *alone*, *my alone*, *my Lone*. Now only dial."—'N.E.D., *voce* "Alone"—

"Ful stille i stod my self *al on*."—'E. E. Poems' (1862), l. 119.

"His fostir-brother menyt he,
And varyit all the tothir thre
And syne his vay tuk *him allane*,
And richt towards his trist is gane."
—Barbour, 'The Bruce,' vii. ll. 227-230.

"When thou bilevest *al thyn one*."—'Harrowing of Hell' (Halliwell).

90 (*heading*). *Nocht vseit to be ministrat—i.e.*, not usually ministered; not, as a matter of custom, administered.

90. 7. *Serapion*, "Scholasticus," was born about the end of the third century; was a catechist in Alexandria; Bishop of Thmuis, in Egypt, in 340. He was a friend and counsellor of Athanasius, sharing in his disputes and exile. He wrote several works, among others a treatise on the titles of the Psalms ('Biog. Univ.')

90. 20. *In ȝour Catechis.* "Calvin's Catechism first appeared in French in 1536, and in Latin in 1538; but was, after revision, republished in 1541 in French, and in 1545 in Latin. The English refugees translated the Catechism, appending it to the 'Book of Geneva.' It was approved by the 'First Book of Discipline,' was usually bound with the 'Book of Common Order,' and was the ordinary Church Catechism of Scotland till the time of the Westminister Assembly."—'Book of Common Order,' p. 251. A smaller catechism for children by Calvin was bound up along with the large catechism.

92. 4. *Applauding to the tyme*=expressing agreement with the times, or in harmony with the times. "Of thir Pichtis writis mony auld and recent authoris, *to whom applaudis* Cornelius Tacitus."—Bellenden, 'Cron. Scotl.,' i. 11.

92. 6. *Bot a certane* [*numbre*]. There is an omission of a substantive in the original edition.

92. 7 (*margin*). *Martialis D. Petri discipulus ad Burdegalen.* ca. 3. St Martial, Bp. of Limoges, one of the seven bishops who, in the time of Decius, went to Gaul. In the ninth century the legend arose that Martial was one of Christ's seventy-two disciples, to corroborate which the 'Acta M.' were forged and published in the sixteenth century. Burdigala, the capital of the Bituriges Vivisci, Aquitania-Bourdeaux.

92. 11 (*margin*). *Philal. de B. And. in eius vita.* Philalthæus (Lucillo Filalteo), Doctor of Bologna, was a contemporary of Winzet.

92. 18 (*margin*). *M. George Hay.* Mr George Hay was first minister of Eddleston conjointly with Rathven. In 1562 he was sent by the General Assembly as Commissioner to Carrick and Cunningham. In Maybole he controverted Quentin Kennedy. He was also appointed Commissioner of the diocese of Aberdeen and Banff. He died in 1558. "The Confutation of the Abbote of Crosraguel's Masse set furth by Maister George Hay, Math. 15. All plantation that is not planted by my heuenly Father shalbe rooted out: leaue them for they be blinde guides to the blinde—Cypriane Lib. 3. Epist. 2. In the sacrifice which is Christe onely Christe is to be followed. then must we here, and do that Christe did and commanded to be done, since he in his Evangell sayeth if ye do that I command you, now call I you not servandes, but friendes. And the Father out of the heauen testifieth saying. This is my most deare Sone in whom I am compleased: here him. if then onely Christe is to be herde, we ought not attend what any before us judged to be done; but what he who is before all, Christe, first did for the consuetude of man must be followed but the trueth of God. Imprinted at Edinburgh, by Robert Lekpreuik, and are to be sauld, at his hous, at the Nether Bow, cum privilegio, 1563." This little treatise, a 4to, giving the substance of Hay's controversy with the Abbot of Crossraguel, was dedicated "To the Most Noble, Potent, and Godly Lord James, Earle of Murray." Knox thus refers to the disputation: "The Abbote farther presented him self to the pulpit, but the voice of Maister George Hay so effrayed him, that efter ones he wearyed of that exercise."—'Hist.,' vol. ii. p. 352. Cf. Scott's 'Fasti,' Pt. vi. p. 677.

93. 21. *Vestimentis and ornamentis in the Houss of God.* A good idea of the kinds of vestments and ornaments found in pre-Reformation churches may be got from 'The Inventory of the Vestments and Ornaments of the High Altar of the Church of the Monastery of Holyrood,' taken in 1483.—Bannatyne, 'Miscell.,' vol. ii. p. 22. The spoils of Bannockburn "war distributit amang the abbayis of Scotland to be vestamentis and frontalis to thair altaris."—Bellenden, 'Hist.,' xiv. cap. xi.; Boethius, 'Hist.,' xiv.; 'Reg. Episc. Aberd.,' vol. ii. pp. 189, 190.

"King Edwardis tent, all of ane clayth of gold,
Als fair as Phebus flammand on the fold,
Wes conscerat to halie kirk, to be
Maid *vestiment*, quhilk ȝit is for to se."
—Stewart, 'Chron.,' ll. 50,311-50,314.

King William of Scotland's helmet, spear, and saddle hung in token of homage above the altar of St Peter in York Minster.—'Chron. I. Brompton,' col. 1108, cited in 'Stat. Eccl. Scot.,' Pref., p. xxxii. The shirt of St Margaret was preserved in Dunfermline; that of St Duthac in Tain.—'Rot. Scacc. Reg.,' No. 211, and Major, 'De Gest. Scot.,' lib. v. cap. xii., cited in 'Stat. Eccl. Scot.'

94. 6. *Wappit doun*=thrown down. Cf. Eng. *whap* and *whop*, to beat (*wap*, to beat—Halliwell); and M.E. *quappen*, to flutter. Barbour, 'Bruce,' has *swappit*, and the E.M.S. drops out the initial *s*.

94. 10. *Taueroun coupis.* The vessel used by George Wishart in the castle of St Andrews could scarcely be a consecrated chalice, but more probably was an ordinary tankard used for domestic purposes.—Knox, 'Hist.,' vol. i. p. 484, App. I.

94. 15. *Al iust man*=every just man. "This use, unknown to O.E., seems to have begun with *thing*, in which the sing. and pl. being alike, *alle thing* passed from pl. into collective and then simple sing." 'N.E.D.,' *voce* "Alle." "Now sen we ar certifiit assuritlie quha is the Juge, lat *all* Christiane man (quhilk is in dout) haue refuge to the juge," &c.—Q. Kennedy's 'Comp. Tract.,' Wod. 'Misc.,' vol. i. p. 174.

95. 1. *Put thame to the horne*=to execute against them the kind of diligence called "horning." "It was accompanied by certain blasts—the canonical number came to be three—of a horn or trumpet. These blasts denounce some one whose name is in the writ authorising the blasts, as a rebel to his sovereign. . . . The oldest reference to the horning in the statute-book is in the preparations for the suppression of Donald of the Isles at the battle of Harlaw." ("Nos ex dicta deliberatione concilio et decreto poni fecimus *ad cornu* Regis et *ad cornu* fore judicare et publice proclamari decreverimus," &c.)—'Act. Parl. Scot.,' vol. i. p. 579. On submission persons were "relaxit frae the horne." The process of "horning" came into operation in connection with the uplifting of the teinds and "thirds of benefices," and debts generally ('Reg. Priv. Council Scot.,' vol. i. p. 496), and fugitive or rebellious delinquents were said to be "at the horne." Similarly, fugitives from ecclesiastical jurisdiction were said to be at "God's horn." This phrase occurs twice in 'The Gude and Godly Ballads'—

"For ye were all at God's horne,
This babe to you that now is borne
Sall make you saif, and for you die,
And you restore to libertie."
—Laing's Ed., p. 67.

Cp. also p. 105. See J. H. Burton's elaborate note on "Horning," 'Pref. Reg. Priv. Counc. Scot.,' vol. i., Preface, pp. xx-xxvi.

96. 9. *Men of weir*=men of war. Cf. M.E. *werre;* A.S. *wyrre, uuerre.*

"Þe uerþe is werre (wyþoute) to his neȝybores."
—'Ayenbite,' l. 30.

"Quha wald behald his countenance, and feir,
Mycht call him weill the god of *men of weir.*"
—Lyndsay, 'The Dreme,' ll. 447, 448.

96. 11. *As Christiane princis hir Grace's nerrest freindis . . . neir cousingis.* A probable reference to the Guisians, to whom afterwards Mary, in her troubles, applied for help.

96. 20. *Obiecting hir Maiestie to maist extreme perelis*=exposing her, &c. See 'Goudanus Am Hofe Maria Stuarts,' Laachen-Stimmen, xix.

96. 29 (*margin*). *The commoun prouerb is ouer trew, Lat the sow put in ane fute,* &c. This proverb is still in use, "Let the sow put in one foot and she'll sune put in the others." Cf. "Give him an inch and he'll take an ell," &c.

97. 5. *Gentrice* = noble nature, humanity. O.Fr. *genterise*, later form of *gentilise*, sb.; from *gentil*, adj.

"*Conuertimini ad me, et salui eritis,*
Thus, *in genere* of his *gentrice* · Jesu Cryst seyde
To robberes and to reveres · to riche and to pore."
—'Piers Plow.,' B. xiv. ll. 180-182.

"For loue hath vndertake
That this Jesus of hus *gentrise* · shall Iouste in Peers armes,
In hus helme and hus haberion · *humana natura.*"
—*Ibid.*, B. cxxi. ll. 20, 21.

98. 12. *Adurnit*=worshipped.

"Quha dois *adorne* Idolatrie,
Is contrair the Haly Writ."
—'Gude and Godly Ballates,' p. 63, ed. 1868.

"The sonne, the moon, Jubiter and Saturne
And Mars the God of armes they dyd *adorne.*"
—Hardyng's 'Chron.,' f. 55 (Halliwell).

98. 13. *The thre kingis.* The Magi (Three Kings of Cologne), Gaspar, Melchior, and Balthazar, who, according to tradition, came to adore the infant Jesus.

98. 19. *Œcolampadius*, a German reformer, born at Weinsberg in 1482; a monk in 1520; joined the Reformers in Basel in 1522, and became a professor of theology. He died 1531. Œcolampadius took part in the controversy between Luther and Carlstadt as to the Real Presence. His views closely resembled those of Zuinglius, who regarded the bread and wine as mere symbols.

98. 19. *Zuinglius.* Ulrich Zwingli, Swiss reformer, born at Wildhaus in 1484. In 1523, at the Great Council of Zurich, he debated in favour of the new doctrines, and later, against image-worship and the mass. Mass being abolished in 1524, Zuinglius became practically reforming Regent of Zurich. His conference at Marburg with Œcolampadius, Luther, and Melanchthon regarding the mass, ended in nothing. The view of Zuinglius was that the sacramental symbols (bread and wine) underwent no supernatural change. Zuinglius was killed at the battle of Cappel in 1531.

98. 20. *Berengarius*, born at Tours in 998, became Archbishop of Angers 1040, died there 1088. This schoolman opposed the doctrine of transubstantiation, introduced into the Church in the ninth century, he said, by Paschasius Radbertus.

98. 27 (*heading*). *Gif Iohne Knox be lauchful minister.* Nicol Burne has an interesting chapter, "On the calling Kmnox and the fals ministeris of Scotland."—'The Disputation Concerning the Controversit Headdis,' cap. xxviii. p. 126: Paris, 1581. See note *supra*, p. 109.

99. 4 (*margin*). *Iohne Knox maid a fel farde—i.e.*, made a biting blast (referring to his sermon in answer to this question), or, a singular, strange bustle. *Fel*=fierce, ferocious, biting. A.S. *fell* (?), O.Fr. *fel.* This word appears in 'Ayenbite,' signifying fierce—

> "Alsvo he is anlikned to þe *felle* dogge · þet byt
> And beberkþ alle þo þet he may."
> —'Ayenbite,' ll. 66, 67.

The 'Cath. Angl.' gives "Felle: acer, acerbus, asper, &c."; also "to be felle: barbarizare, crudere, &c." It also means clever: "a *fell* callant"—Dumfries.

Farde=a blast.

> "He with gret *faird* of wyngis flaw throw the sky,
> And to the cuntre of Libie com on hye."
> —Doug., 'Virgil,' ii. p. 38, ll. 25, 26.

Ramsay, 'Poems,' vol. i. p. 224, uses the phrase, "make a *faird.*"—Jam., *voce.*

99. 8. *Most*=must. This is an interesting survival of the old word *mot*, I am able, and is still heard in the dialects of South Scotland. A.S. *motan*, not used in infinitive, has pres. t. *ic mót* (M.E. *moot, mot*), I am able; pt. t. *ic móste.* Dut. *moest*, Goth. *mosta.* Cf. 'Sir Tristrem,' ll. 1490, 2760.

> "It *most* be to me leifull reuth to haif
> Of my freindis mischance his lak to saif.'
> —Doug., 'Eneados,' ii. p. 244, ll. 21, 22.

> "We *most* knaw, or we forther wend
> Of quhone King Nynus did discend."
> —Lyndsay, 'Ane Dialog,' ll. 1959, 1960.

100. 10 (*margin*). *Tedderit in the girn*=tied or warped in a snare. *Girn*, from A.S. *giren, gryn*, girn; Icel. *girne*.—Jam. "He commanded that na haris be tane be nettis or *girnis*."—'Bellend.,' B. 5, c. 11. "Sanct Paul sais this: That that will be riche, fallis into temptatioun, and in the *gyrne* of the deuil."—Abp. Hamilton's 'Catechisme,' fol. 61. 6.—Jam.

100. 22. *The grete decay of the syncere religioun.* See Introduction, vol. i. p. xxii.

100. 24. *Vnable ministeris.* The incapacity of the clergy of the sixteenth century was notorious. Cf. notes *supra*, pp. 95, 96, 97, 98, 99.

> "Preists thole to preich
> Sen ye yourself can preich na thing."
> —'Gude and Godly Ballads,' p. 172.

101. 8. *Childring of na eruditioun.* Cf. note *supra*, p. 97. Winzet was ordained priest in 1540, at the age of twenty-two. At the General Provincial Council held at Edinburgh in 1559, it was ordained that "Rectors who could not preach were to find substitutes at their own charge: if the rector was young, he was to go to the schools to learn; if old—that is, if he was more than fifty—he was to attend the sermons of his substitute."—'Conc. Scot.,' vol. i., Pref., p. clix; vol. ii. pp. 161, 162.

101. 10. *Small entressis in grammar* = small concerns, &c. Cf. obsolete verb *interess;* Lat. *interesse*, to concern.

101. 26. *A new ordour of eldaris.* See note on Superintendents, p. 110. "Illi vero quos superintendentes appellant, visitant quidem diligenter ecclesias, quas vi et tyrannide exclusis legitimis Pastoribus, occupant, sed ita, ut non solum miserum populum iam seductum in impia doctrina confirment, sed plerosque alios, etiam sacerdotes a vera Religione abducant."—Goudanus, 'Stimmen,' p. 97.

103. 12. *Donatistis.* The Donatists took their name as a sect from Donatus, the defeated candidate for the bishopric of Carthage in 311, who with his followers set up a separate communion which became powerful in Africa, developing into the *Circumcelliones*, fanatical marauders. The Saracens extinguished them.

103. 14. *Trowit*=believed. A.S. *treoþian, trûþian.*

103. 30. *Wes*=was. Cf. A.S. *wæs*, p. t. indic. of *wesan*, to be.

> "The see was furth, the sand *wes* smooth and drye."
> —Lyndsay, 'The Dreme,' l. 115.

105. 4. *Ransoun*=ransom. O.Fr. *raenson, rançon.*

105. 10. *Almus deid*="An act of almsgiving; a deed of charity to the poor, especially as a religious good work."—'N.E.D.,' *voce*. "ȝif þe ȝunge biȣ butan hersumnesse and þe richten butan *elmesdedan*."—Lamb., 'Hom.,' l. 107. "And if þay be dede thaym awe to help þaire sawles with *almous dedes* and prayers."—Hampole, 'Prose Tr.' (1866), 11.

107. 12. (*margin*). *Na word to geue the kow agane*=No word to cause thee fright again. Jam. defines *kow* as a goblin, but gives no illustration of the word in that sense. Cf. with *cow*, to subdue; Icel. *kuga*, to tyrannise over; Dan. *kue*, to bow; Swed. *kufva*, to check (Skeat).

107. 25. *Deuitie of dettis*=due debts. Chaucer has the word *duetee* in this sense of 'due debt.'

"Richt swiche a theef was he,
His master had but half his *duetee*."
—Chaucer, 'C. T.,' ll. 6933, 6934.

"A maner *dewe dette*."—'Piers Plow.,' c. iv. l. 307.

108. 7. *The starkast theif in Liddisdale*=the strongest, &c. Liddisdale, a vale near the eastern boundary of the county of Dumfries, in which the noted freebooting clan of the Armstrongs resided.

"Off Liddisdail the common theifis
Sa peartlie steilis now and reivis,
That nane may keep
Hors, nolt, nor scheip,
Nor ȝeit dar sleip
For their mischiefis."
—Maitland's Poems, 'Aganis the Thievis of Liddisdail.'

108. 24. *Vnct*=anoint. Lat. *unct-us;* O.Fr. *oinct, unct.* "Osias vas bot aucht ȝeir of age quhen he was vnctit kyng."—'Compl. of Scot.,' p. 30, l. 8.

110. 15. *Thair party*=partner.

111. 26. *Achimelech . . . schewbreid.* Cf. 1 Sam. xxi. 4.

112. 20. *Quhill*=until. "That nain of thaim tak upoun hand to eit ony flesh in ony tyme heireftir, *quhill* the said xxix. day of Marche nixt to cum."—'Reg. Priv. Counc. Scot.,' vol. i. p. 200.

113. 10. *In aduentuir ȝe be crabit*=in case ye may be angry.

113. 14. *Wappit thair banis schamefullie furthe of thair sepulturis.* A very interesting commentary upon paragraphs 59, 60, 61 will be found in the conclusion of Book iii. of Spotiswood's 'Hist.'

113. 15. *Maid also a filthy stable.* James V. of Scotland was buried in Holyrood Chapel. Lamenting the destruction of the sacred edifices, Father Baillie writes: "They changed the churches (which God himself called his house of prayer) into filthy and abominable houses of sensual men, yea and of unreasonable beasts; when as they *made stables in Halyrudhous*, sheep-houses of S. Antone and S. Leonard's chapels, tolbooths of S. Gillis, &c., which this day may be seene . . . to the everlasting damnation of the doers thereof, the seditious ministers, Knox and his complices."—A. Baillie's 'True Information of the unhallowed offspring, &c., of our Scottish-Calvinian Gospel and Gospellers,' cap. vii. pp. 23-28: Wirtsburgh, 1628.

113. 16. Father Baillie, in treating "Of the fruits of Knox his evangel, the douncasting of churches," writes: "And that the uni-

versal vuorld might knovu there unspeekable hatred & rage against the Catholik church & religion, they at the first made stables in *Halyrudhous;* vuhich vuas renouned not only for holynes & deuotion vuont to be therin: bot also for that it vuas the *Burial-place* of our Kings & their royal children, . . . and truely, among al their deeds & deuises the casting doune of the churches vuas the most foolish & furious vuorke, the most shreud & execrable turne, that euer *Hornok* himself could haue done or deuised."

114. 3. *Nobilis and gentlemen.* "The great men gaped after the Church's estates, and the commoners were fleshed with the spoils of abbeys and religious houses."—Herries, 'Memoirs,' p. 55.

114. 6. *Insprayth*=furniture. Gael. *spréidh*, cattle. *Spraigherie* signifies movables, cattle, &c.—Jam. "It is leasum to ony persoun to leiue in legacie his wappinis, armour, and *inspreth* of his house to quhom he pleisis," &c.—'Balfour's Pract.,' p. 236 A. 1534. *Spreith* signifies prey, as in Douglas—

> "Stude tho
> Phenix and dour Vlixes, wardanes tway,
> For to observe and keip the spreith or pray."
> —Doug., ii. p. 113, ll. 2-4.

114. 7. *Puldre*=powder. O.Fr. *poldre*, *puldre*. Lyndsay often, and Stewart, 'Chron.,' l. 60, 695, have *poulder*. 'Compl. of Scot.,' pp. 21 and 42, has *puldir*.

114. 18. *Welwot*=velvet. This word is an anglicised form of O.It. *veluto*, Mod.It. *velluto*, shaggy stuff.—Skeat.

114. 22. *Thak*=thatch. The latter word is the weak form of the M.E. *thak*. "Nam ic wyrðe þat ðu ga under þacu minne."—'Rushworth Gospels,' Matt. viii. 8.

114. 23. *Grof stanis*=rough stones. MS. has *gross*. Cf. Dut. *grof*, coarse; Dan. *grof;* North Scot. *grof*=thick. Cf. Skeat, under "Gruff."

114. 26 (*margin*). *The cailwyfe.* Whatever local allusion is intended here, it appears that Jenny Geddes was not the first "cailwyfe" who interested herself in ecclesiastical affairs in Edinburgh. The booths stood near St Giles's Church. The "cailwives" and others would probably see the jewels, silver work, and vestments of St Giles's carried away for sale, in 1562, by order of the Council.

115. 7. *Kirk landis . . . appropriat to the croun*, &c. Cf. Spotiswood, 'Hist.,' lib. iii.

116 (*heading*). *Of the mixing of the Lordis coup with wattir and wyne.* In the first Liturgy of Edward VI., which was in private use among the Scottish Reformers at this time, a rubric directs the priest to add "a little pure and clean water" to the wine in the chalice. In early Christian times the Church adopted this practice in opposition to those who declared wine alone to be efficacious, and to the Hydroparastatæ or Aquarii, who used water without wine. The wine used in the Passover was mixed with water. Since water and blood issued

from the Saviour's side, it was considered that there was an appropriate significance in this mixing, which is still observed in the Roman and Oriental Churches. This usage prevailed for a long period after the Reformation in Aberdeenshire.

116. 19 (*margin*). *Doung in the dirt*=thrown violently in the dust. The M.E. verb *dingen*, to beat, throw down, *dang* and *dong*, *dungen* and *dongen*, is still used in folk-speech—

> "For I was, throuch the hie power Divine
> Rycht dulefullye *doung* down amang the ass."
> —Lyndsay, 'The Tragedie,' ll. 239, 240.

"For I am *dung* and broddit to gar me do and thole the thing that is abuif my power."—'Compl. of Scot.,' p. 123, l. 6.

116. 24 (*margin*). *Bot take tent to thair taill*=but pay attention to, &c. *Tent*, *sb.* care, heed—shortened form of attent, attention.

> "Quharefor, *tak tent*, and your fine powder spare
> And waist it nocht, bot gyf ye wit weill quhare."
> —Lyndsay, 'The Answer,' ll. 34, 35.

> "I stachered whyles, but yet *took tent* aye
> To free the ditches;
> And hillocks, stanes, and bushes kenn'd aye
> Frae ghaists and witches."
> —Burns, 'Death and Dr Hornbook,' st. 3.

117. 9. *Pape Damasus.* Damasus, Bishop of Rome in A.D. 366, was active in suppressing Arianism, Apollinarianism, and other heretical sects. He died in 384. Cf. Gibbon, 'Decline and Fall,' chap. xxv.

118. 8. *Hem* = home. Cf. A.S. *hám*, Sw. *hem*, O.L.Ger. *hêm*. —Strattmann.

118. 25. *Apostatat Juliane.* This instance of the use of the past part. of the obsolete verb apostate, late Lat. *apostatā-re*, to apostatise, is of earlier date than any given in the 'N.E. Dict.' *ad loc.*

119. 5. *Croppin in religioun*=crept into religion. Cf. 'Ressoning,' Crossraguell and Knox, c. ii. a: "Then must I explain my minde, what masse it is that I intend to impugn, and haue called idolatrie, not the blessed institution of the Lorde Jesus, but that which is *cropen* in, into the kirk visible, without approbation of the worde of God."

123. 7. *Siklyze.* The plural form "sicklikes" is still prevalent as a substantive in the southern parts of Scotland, where it is also common to hear a plural termination given to *several*, severals, &c. Cf. Goth. *ga-leiks*; Gr. τη-λίκ-ος.

125. 4. *Quow*=quhow.

125. 17. *Iosias his oy*=Josiah his grandson. Josiah, king of Judah, was the son of Amon, the son of Manasseh. 2 Kings xxi. 18, 26.

127. 28. *Heir or hyne*=here or hence; A.S. *heonan*, hence.

129. 26. *Moneth*=month; A.S. *mónaþ*.

"For haue þei þi money · a *moneþ* þerafter."
—'Piers Plow.,' C., l. 248.

Lyndsay and 'The Compl. of Scot.' have *moneth*, *monethis*, &c.

130. 5. *Bullinger*, the Swiss Reformer, was born at Bremgarten in 1504. He succeeded Zwingli as pastor of Zurich in 1531, and died in 1575. He took a leading part in the composition of the second Helvetic Confession.

135. 9. *Aggreit with grete difficultie the mater—i.e.*, harmonised, &c.

136. 32. *Iwne*=join. Cf. Lyndsay, vol. iii. p. 18, l. 2018; vol. ii. p. 275, l. 1371.

138. 5. *My handwritt . . . nocht . . . sa legible.* Winzet had apparently thought that Knox, being unable to read his MS. of the Questions, had thus been prevented answering his Arguments. As may be seen from the procuration-book of the German Nation, Winzet was a neat penman. Cf. Facsimile, vol. i. p. xcviii.

138. 6. *As ȝe wald*=as ye wish.

138. 9. *Our auld plane Scottis . . . I am nocht acquyntit with zour Southeroun.* Apologies for writing in the vulgar tongue were made by Chaucer, Lydgate, Douglas, the author of the 'Complaynt of Scotland,' Lyndsay, and others. Gawain Douglas, in the 'Proloug of the First Buik of Eneados,' writes—

"And ȝit, forsuith, I set my besy pane,
As that I suld, to mak it braid and plane,
Kepand na Sudroun, bot our awin langage,
And speikis as I lerned quhen I was page."
—ii. p. 6, ll. 25-28.

The author of the 'Complaynt of Scotland' refers to the "domestic Scottis langage maist intelligibil for the vulgare pepil," in the 'Prolog,' p. 16. Lyndsay has "Ane Exclamatioun to the Redar twycheyng the wrytting of Vulgare and Maternall Language," in his 'Ane Dialog betuix Experience and ane Courteour,' vol. ii. p. 246 (Laing's ed.) Stewart also confesses, "My langage is both gros and rude" —'Chron.,' l. 125. The style of Knox's 'History' is not so "Sudroun" as that of 'The First Blast of the Trumpet,' printed in Geneva in 1558.

138. 9. *Zour mother lerit zou.* Knox's mother's name was Sinclair, an *alias* Knox assumed.

138. 13. *Beirar N., . . . pissant patroun of zour cause.* The name of this person has not transpired.

139. 27. *Slotit, and neidnalit the samin zettis*=barred and fastened, &c. *Neidnail*, to fasten and clinch with nails according to Jam., is allied to Swed. *net-nagla*, to rivet. Cf. Serenius, 'Eng. and Swed. Dict.,' under "Rivet" (*net-nagla*). Swed. *ned*, *nedan*, under.

NOTES TO VOLUME II.

Title-page. *Vincentivs Lirinensis.* Vincentius, a monk and presbyter of the famous monastery of Lerinum, was the son of Epirochius, and was born at "Tullie Leucorum in prima Belgica," some time about the beginning of the fifth century A.D. Gennadius, in his book 'De Viris Illustribus,' has gathered a few particulars regarding Vincentius, from which it appears that he retired, like Ignatius Loyola, from a turbulent life (as he says in the 'Commonitorium,' "variis et tristibus secularis militiæ turbinibus"), to seek a haven of rest in the Church ("the heuinning place of religion"), and became an inmate of the Monastery of Lerinum.—(Gennadius, 'Catalogus,' cap. 64.) Vincentius confirms this in the Preface to his Treatise when treating of "The causeis that moueit the auctor to wryte this tractat," to which Winzet (vol. ii. p. 17, l. 10) appends a marginal note: "Vincentius wes in his zowthheid a man of weir, and efter dreu him to monastik life." At Lerinum he wrote, as he mentions (Winzet, vol. ii. p. 74, l. 13), three years after the Council of Ephesus, which was held in 431 A.D., the 'Commonitoria duo pro Catholicæ Fidei antiquitate et universitate, adversus profanas omnium hæreticorum novitates.'

According to Gennadius, he died in the reigns of Theodosius and Valentinian—that is, about 450 A.D. His day in the Calendar is the 24th of May.

Vincentius was a strong opponent of Nestorianism, but was himself charged with semi-Pelagianism by Prosper. He laid down the principle that Catholic doctrine consisted of all "quod semper, ubique, et ab omnibus creditum sit." The second book of the 'Commonitorium' controverted Augustinianism. It is no longer extant. Cf. Winzet, vol. i., Introduction, p. xciv.

3. 7. *Preisis* = endeavours.

> "*Preis* thou to pleis that puissant prince preclare."
>
> —Lyndsay, 'Papyngo,' l. 257.

3. 17. *Se*=*sae*=so.

4. 22. *Habirione*=a habergeon. Fr. *haubergeon.* "An Haberioun; lorica; loricatus, trilex est lorica ex tribus [liciis] confecta; loricare (est A) loricam induere."—'Cath. Angl.,' p. 169.

> "To me he gaif a thik clowit *habirgeon*,
> A thrinfold hawbrik wes all gold begone."
> —Doug., 'Eneados,' ii. p. 147, ll. 31, 32.

Cf. Hauberk. O.H.G. *hals*, the neck, and *bergan*, to protect.

5. 3. *Violente*=violence. Lat. *violentia.*

5. 3. *Sact*=sack. Cf. Lowland pronunciation of verbs ending in *k*,—*attackt* (Ayrshire, Bute); substantives ending in *r*—*spidert* (Dumfries). Cf. *publict*, p. 21, l. 28; *perverst*, p. 64, l. 8; *publictly*, p. 64, headline 2.

6. 2. *Penuritie*=penury. Lat. *penuria.*

6. 10. *Partie*=particoloured, varied—Doug., 'Virg.,' iii. p. 169, l. 15.

6. 10. *Handsum*=handy. M.E. *handsum.* Not in Jam. Dict. "Handsum, or esy to hond werke, esy to hand werke, *manualis.*"—'Prompt. Parv.'

6. 12. *Heumont*=helmet. Jam. *voce* says: "E. *helmet*, q. *helmond*, has been derived from A.S. *hel-an*, or Icel. *hilm-a*, to cover, and *mond*, Teut. *mund*, mouth. Icel. *hylminge* signifies "covering." Douglas, 'Eneados,' has *hewmet*, vol. iii. p. 304, l. 28.

6. 13. *Sted*=stand. Cf. M.E. *steden*, O.Dut. *steden*, Lat. *statuere*, Eng. *stead.*

6. 28. *Ile of Lire.* This island, Lerina or Lerine, also "insula S. Nonarati," is one of a group now called Lerins, and is situated in the Mediterranean, near the coast of France, in the department of Var, opposite Cannes.

7. 6. *The awin synceritie*=the proper, &c. M.E. *azen, awen.*

9. 13. *Eruditioun in the Latin toung.* Cf. 'Latin Themes of Mary Stuart,' by M. Anatole de Montaiglon, pp. xiii-xv, 22, 23; Warton Club, 1855. Pref., 'Invents. of Mary,' &c., pp. cxi, cxii.

9. 34. *Quintine Kennedie.* The reference is here to Kennedy's Tract, 'Ane compendius Tractive,' &c., published in 1558, which was answered by John Davidson. "An answer to the Tractive set furth in the 3eir of God 1558, be Maister Quintine Kennedy, Commendatar, abbote of Crosraguell, for the establisching of ane christiane mannis conscience," &c. "Imprentit at Edinburgh by Robert Lekprewik, . . . 1563." It is dated "at the Paedagoge of Glasgw, the firste of Marche, 1562." Reprints of both tracts are found in 'The Misc. of the Wodrow Soc.,' vol. i., edited by David Laing. See note *supra*, p. 126.

Of this *John Davidson*, principal of the college in Glasgow, little is known. It is surmised he was a northern Scot, born about 1520, educated at Aberdeen and Paris, where he is found in 1552; became vicar of Nigg and Alness; in 1557 appears as "Principalis

Regens Pedagogii Glasguensis," a post he held till about 1573. He was also vicar of Colmonell in Ayrshire, and chaplain of St Michael's in the cathedral of Glasgow.

10. 5. *Snapperit* = stumbled. Skeat, *voce* "Snap," refers to the Teut. base *snap*, to snatch, to which is parallel the base *snak*, to gasp.

> "I *snapper* as a horse dothe that tryppeth. Je trippete.
> My horse dyd not stumble, he dyd but *snapper* a lytell."
> —'Palsgr.,' F. 365 *A* (Jam.)

Jam. gives illustrations of *snapper*, a fault. Cf. "Whipper-snapper."

10. 20. *Haly Fatheris aggreit nocht.* At the Council of Nice, 325, the Heteroousians, the party of Arius, led by Eusebius, Bishop of Nicomedia, were outvoted by the Homoousians, many of whom, however, voted without being convinced of the truth of the doctrines formulated in the Nicæan Creed. Eusebius of Nicomedia and Theognis of Nice, who subscribed the creed but not the formula of condemnation of Arius, were banished to Gaul.

10. 31. *Syluester.* This pope lived between 314 and 335 A.D. He had the honour of baptising the Emperor Constantine.

12. 3. *Tractatis, written be anciant Fatheris.* Cf. vol. i., Introd., p. xlv.

12. 12. *To addit*=added.

12. 24. *Zour Hienes forebearis.* The note to 6. 12, *supra*, pp. 98, 99, may be consulted as to the legacy of royalty to the pre-Reformation Church. Winzet here exposes one of the crying scandals which led to the downfall of the Roman Church in Scotland. The idea here expressed by Winzet took so deep a hold on Mary's mind, that up till her death she fondly expected to see the old faith resuscitated in her native land. The idea of an amnesty for the deformers, and of the embracing of the pure principles of religion, is very like what Goudanus the Jesuit recommended to his superiors at this time.

12. 29. *Insameke.* Probably a misprint for *insamekl.* The form *meche* appears in 'Wm. of Shoreham,' l. 139.

12. 35. *Quare*=quhare.

15. 3. *Behauit*=constrained. Cf. A.S. *behæbban*, to surround, to restrain, to detain. Used reflectively, to govern one's self.

15. 10. *Costerius.* Few details regarding the life or writings of Joannes Costerius are given in biographical dictionaries and bibliographies. The edition of his 'Commentaria' used here is dated 1600.

16. 14. *Commoditie*=suitableness. Vin. Lat. *opportunitas.* 'Travellers turned out of the highway, moved by the *commodity* of a path." —Ben Jonson.

16. 17. *Reuiss*=snatch. Vin. Lat. *rapiantur.*

17. 1. *Terrible expectatioun.* A reference to the Vandals who were ravaging Africa, and to the downfall of the Roman Empire.

17. 5. *Frequent cumpanie.* Vin. Lat. *urbium frequentiam.*

17. 12. *Cummeris*=troubles. Vin. Lat. *turbinibus.*

17. 14. *Heuinning place of religioun.* This is Winzet's rendering of "in portum religionis." It seems to be an attempt to make an adjective (from a present participle) signifying *harbouring.* Or, perhaps, the accusative, *hæfenan*, of the A.S. *hæfene*, a haven, has come into the recollection of the translator.

18. 10. *Falset*=falseness. Vin. Lat. *falsitate.* O.Fr. *fausetê; falsetê.*

> "For him dedeyn3eit nocht to dele
> With trechery, na with *falset.*"
>
> —'The Bruce,' i. ll. 376, 377.

18. 27. *Nouatianus*, a presbyter of the third century, who taught that perverts to paganism could not be restored to the privileges of the Church.

19. 5. Vin. Lir., "propter tantos tam varii erroris amfractus." *Slonkis*=ditches, mires. Jam. instances Belg. *sleyncke, lacuna, fovea.*

> "Quhar that his dochtyr, amang buskis ronk,
> In dern sladis and mony scroggy *slonk*,
> With mylk he nurist," &c.
>
> —Doug., 'Eneados,' iv. p. 53, ll. 16-18.

19. 18. *Dissiuir*=depart. Vin. Lat. *recedamus.*

19. 30. *Inhere*=adhere. Vin. Lat. *inhæreat.*

20. 23. *Donatistis.* Donatism was founded on the belief, introduced early into the African Church, that the validity of sacerdotal acts depended upon the personal character of the agent, and the question arising out of that belief as to the eligibility for sacerdotal office of the *traditores*, or those who had delivered up their copies of the Scriptures under the compulsion of the Diocletian persecution: the exciting cause was the election of a successor to Mensurius, Bishop of Carthage, who died in 311. 'Ency. Brit.,' *voce.* Donatism was condemned by the Council of Carthage in 410 A.D.

21. 7. *Zet.* Vin. Lat., "Caligo quædam mentibus offunderetur." Cf. note, p. 104.

21. 24. *The Emperour.* This was Constantius, son of Constantine the Great, who espoused the Arian cause.

22. 11. Read *ouerquhelmit*, for O.E. *ouerquhemlit.*

22. 23. These quotations from Ambrose will be found in 'De Fide,' lib. ii. cap. xv. n. 141, and c. vii. n. 128. Ambrose here refers to those lapsed bishops whom the Emperor Constantius prevailed on, after the Council of Ariminum, to reject the Nicene Creed, and to adopt the formula of Sirmium, falling into heresy regarding the nature of Christ's person. Subsequently they readopted the Nicene Creed.

24. 20. *Seuinfald licht.* Cf. Exod. xxv. 31-40, xxxvii. 17-24; Rev. i. 12, 13.

24. 23. *Malepeirtnes.* Vin. Lat. *audacia.*

26. 9. *Schot to the duir.* Vin. Lat. *explosa novitas.*

26. 11. *Supple.* Vin. Lat., "Sed forte tunc ipsi novitiæ adiuventioni patrocinia defuerunt."

27. 7. *Craikis* and *wanetis*=prate and boast. Cf. 37. 6, "*crakis* and *waintis*." *Craik*, to cry; M.E. *kraken*. Cf. *sb. crake*, corncrake. *Wanet*, to boast, vaunt; M.E. *auanten*, Low Lat. *vanitare*, Lat. *vanus*, vain.

> "I *vaunte*, I boste, or *crake*, Ie me vante."—Palsgrave.

27. 13. *Weil dirklie*=somewhat obscurely. Vin. Lat., "Scripta *paulo involutius* edita."

27. 19. *Propyne.* Vin. Lat. *propinare.* "The Father hath propined unto mee a bitter cuppe of affliction."—'Rollock on the Passion,' p. 21, quoted in Jam.

27. 35. Cf. Gen. ix. 20-27.

28. 1. *Purpose*=subject in hand. Vin. Lat. *propositum.*

29. 12 (*margin*). *Licht coipmen*=light-hearted givers of the communion cup.

29. 24. *To defence the perseuerance.* Vin. Lat., "propter adferendam primæ fidei tenacitatem."

30. 12. *Pestiferous accumpaniing.* Vin. Lat. *venemata permixtione.*

31. 32. *I wg to tell.* Vin. Lat. *horreo dixere.* Cf. Stratmann: "Uggin, O.Icel. *ugga*, *ugg*, 'horrere': Ug, O.Icel. *uggr*, metus; ugging, horror." The following interesting note is found in 'Catholicon Anglicum,' p. 401: "To Vge (Vgg A.); Abhominari, detestare, & cetera, vt in h litera." "Ugely, *horridus;* uged, *foedus.*"—'Manip. Vocab.' In describing the pains of hell, Hampole says they

> "er swa fel and hard
> Als yhe sal here be red aftirward,
> Þat ilk man may *ugge*, bathe yuunge and alde
> Þat heres þam be reherced and talde."
> —'P. of Cons.,' ll. 6416-6419.

See also 'Ancren Riwle, p. 92. Compare to Huge, &c. In the 'Story of Genesis and Exodus,' l. 2826, Moses, when bidden by God to go to Pharaoh, says—

> "Louerd, sent him ðat is to cumen,
> *Vgging* and dred me haueð numen."

See also l. 950. In l. 2850, we have *vglike*=ugly. "And last by the *vgsomnes* of our synnes many trybulacyons be engendred in our soules." —Bp. Fisher, 'Works,' p. 53; see also p. 69. Wyclif, in his Treatises ('Select Works,' vol. iii. p. 34), speaks of a person "*uggynge* for drede and wo." See also *ibid.*, p. 117.

> "And doun ane tempest sent als dirk as nicht,
> The streme wox *ugsum* of the dym sky."
> —Doug., 'Æneados,' v. p. 127, ll. 37, 38.

"A thoner and a thick rayne þrublet in the skewes,
With an *ugsom* noise, noy for to here."
—'Destruct. of Troy,' ll. 12,497, 12,498.

Stubbs, in his 'Anat. of Abuses,' p. 72, uses the form *ugglesome*. In Lord Surrey's translation of the Second Book of the 'Æneid,' p. 144 in Bell's edition, Æneas, describing his escape from Troy, says—

"In the dark night, looking all round about,
In every place the *ugsome* sights I saw."

Lauder, in his 'Godlie Tractate,' ed. Furnivall, p. 18, l. 469, says—"I *ug* 3our Murthour and Hirschip to declare." See Wedgwood, 'Dict. of Eng. Etymology,' Introd., p. xxxvii.

32. 21. *Foretaking*=portent. Vin. Lat. *portentum*.

32. 27. Valentinus, the Gnostic of the second century, who tried to harmonise Gentile philosophy with Christian revelation. He said Christ was born of Mary, whom He utilised as the channel through which God entered a finite state, καθάπερ ὕδωρ διὰ σωλῆνος ὁδευει—as water travels through a pipe.

33. 18. *In hidlingis*=in secret. Vin. Lat. *latenter*. Cf. O.E. *hûdels, huidels, hidels;* A.S. *hydels*, a hiding-place. Cf. *postea*, p. 55, ll. 26 and 34. *In hidils* appears in Wicl., Deut. xxvii. 15. Douglas has—

"Bot Scilla lurkand in derne hiddillis lyis."
—Doug., 'Eneados,' ii. p. 145, l. 9.

34. 4. *Iugement of the empyre*. This refers to the election and ordination of Nestorius of Antioch, in 428, as Bishop of Constantinople, on the death of Sisinnius, when, on account of the rivalry of the bishops, it was necessary to introduce a stranger.

34. 25. *Sirmitane*. Sirmium, of which Photinus was Bishop in 351, the ancient capital of Pannonia, lay at the confluence of the Sairis and Bacuntius.

35. 17. *Leir* = teach. Vin. Lat. *discimus*, A.S. *lêran*, O.L.Ger. *lêrian*, O.H.Ger. *lêran*.

35. 23. *Sweand*=swaying. Vin. Lat. *nutabundi*. M.E. *sweyen*. The same word is translated (37. 15) by *flowand*.

37. 12. *Atouer*=besides. Vin. Lat. has *sed*. Cf. A.S. *ûtor*, Eng. *utter*.

37. 26. *Hiddirtillis*=thus far. Vin. Lat. *hæc itaque*.

"Thus, *hiddirtillis*, warryne derenys seir
Exercit in wirschep of his fadir deir."
—Doug., 'Eneados,' ii. p. 259, ll. 21, 22.

38. 23. *Marrowit*=allied. Vin. Lat. *sociatus*.

41. 10. *Propre of the Arrianis*. Vin. Lat., "qui est error proprius Arrianorum."

42. 13. *Stay*=keep away. Vin. Lat. *absit . . . ludibrium*.

42. 17. *Gysing*=disguising, affecting a manner. M.E. *gise, gyse,*

also *guise*, *guyse*. Cf. "Dis-guise." Cf. Jam., *voce* "Gysar," a harlequin.

43. 4. *Adunit*=connected. Vin. Lat. *connexa*.

43. 8. *Vniing*=uniting. Vin. Lat. *uniendo se homini*.

46. 30. *Thir things . . . tretit*. It is supposed by some writers that Vincentius wrote a treatise on the Trinity and the Incarnation. The preceding exposition of the doctrine of the person of Christ closely resembles that of the Athanasian Creed.

47. 26. *Martyrdome*. This refers to the martyrdom of Leonides, father of Origen, in the reign of Severus. Euseb., 'Eccl. Hist.,' lib. vi. cap. ii.

49. 3. *Mother of Alexander*. Julia Mammæa, mother of the Emperor Alexander Severus, when on a visit to Antioch, sent to Alexandria for Origen, so that she might hear him expound the Gospel. She was murdered along with her son in 235 A.D.

49. 8. *Philip*. This emperor (244-249) favoured Christianity.

49. 13. *Porphyrius*. Porphyry, a native of Tyre, 233-304 A.D., wrote a work against Holy Scripture, publicly burnt at the instance of Theodosius the Great.

49. 24. *Leuir erre*. Compare Cicero's compliment to Plato—"Errare mehercule malo cum Platone (quem tu quanti facias scio, et quem ex tuo ore admiror), quam cum istis vera sentire."—'Tusc. Quæs.,' lib. i.

50. 16. *Ganestand*. Vin. Lat. *resisto*.

51. 12. *Tyist*. Vin. Lat. *persuadere*.

51. 18. *Fyireflachtis*=thunderbolts. Vin. Lat. *fulminibus*.

> "Ay sen the fader of goddis and king of men
> With thunderis blast me smate, as that ȝe ken
> And with his fyry lewyne me wmberauch
> That we intill our langage cleip *fyirflauch*."
>
> —Doug., 'Eneados,' ii. p. 106, ll. 15-18.

51. 18. Lyndsay, in his description of the Day of Judgment, says—

> "As *fyreflaucht* haistely glansyng,
> Discend sall the most Hevinly Kyng."
>
> —'Ane Dialogue,' ll. 5551, 5552.

In 'Cath. Angl.,' p. 133, appears—"A flame of fyre; *flamma*, gleba et cetera; *vbi* sparke (A.)"

53. 18. *Reueist*=ravished. Vin. Lat. *rapiuntur*. Not to be mistaken for *reuest*, to clothe; Fr. *revestir*.

54. 19. *Proptis*. Here Winzet defines this rare word as "boundis" or "marcheis." According to Jam., *prop* is used in the same sense in the 'Chartulary of Aberbrothic.'

54. 31. *Stanerie stubburnes*=Stubbornness as hard as stone. Vin. Lat. *tanto adamante pertinaciæ*.

55. 36. *Passis*=perish. Vin. Lat. *pereunt*.

56. 30. *Poiss*=possession, treasure. Vin. Lat. *hoc penes te maneat.* Cf. Ayrshire *posie*, a hoard. From Lat. *positum.* "The King made inventoris of his pois, of all his jewells and uther substance."—Knox, 'Hist.,' p. 31 (Jam.)

58. 24. *The mair of aige*=older people. Vin. Lat. *grandioribus.*

58. 33. *Vpheit* = exalted, lifted up. Vin. Lat. *sublimetur*, Dan. *ophoyer*, Belg. *ophoog-en*, to exalt.

59. 6. *Vnganand*=unbecoming.

59. 21. *Graiwis*=shoots. Vin. Lat. *surculis.* Cf. *graft.*

59. 22. *Cannal*, &c. Vin. Lat., "Cinnamoni et balsami surculis lolium repente atque aconita proveniant."

61. 17. *Aind*=breath, wind. O.E. *onde*, Icel. *ande*, *ond*, Su.-G. *ande*, A.S. *ond* (Jam.)

"With gret payn thiddir thai hym brocht;
He wes sa stad that he na mocht
His *aynd* bot with gret panys draw."
—'The Bruce,' iv. ll. 197-199.

61. 29. *Inwart chalmer.* Vin. Lat., "Ab Ecclesiæ penetralibus, penitùs extraneas."

62. 20. *Bullerit*=burst out, rushed out like water. Jam. has a long note on *buller*, allying it with "Su.-G. *bullr-a*, tumultuari, strepitum edere." Here Winzet simply identifies it with Vin. Lat. *ebullivit.* Cf. Fr. *bouillir*, to boil. Cf. Douglas, referring to "fludis,"—

"Ourwellit eik with ayris
Fra thair foirstammys the *buller* brayis and raris."
—'Eneados,' ii. p. 232, ll. 9, 10.

Cf. "The Bullers of Buchan."

63. 8. *Swellie*=whirlpool. Vin. Lat. *gurges.* Cf. O.Dut. *swelgh*, A.S. *ges}pelg*, M.E. *sweln*, *swelogh.*

"The ragis of Silla that huge *swelth* in the se
ȝe haue eschapit."—Doug., 'Eneados,' ii. p. 33, ll. 15, 16.

68. 8. *Offend thair fute at a stane*=Strike their foot against a stone. Vin. Lat., "Offendere ad lapidem pedem suum."

69. 3. *Beis*=may be, be is. Still common in rural parlance. Cf. vol. ii. p. 70. 3.

"Mastres of woddis, *beis* to ws happy and kind."
—Doug., 'Eneados,' ii. p. 40, l. 18.

69. 7. *Monyast.* This superlative form of *mony*, many, is very rare.

"Off benefice, Schir, at everie feist,
Quha *monyast* hes makis maist requeist."
—Dunbar, 'To the King,' Pt. ii. p. 208 (S.T.S. Ed.)

72. 12. *Iuliane the Pelagiane.* Julian was Bishop of Eclanum, in Apulia; professed Pelagianism, and, along with Nestorius, was anathematised at the Council of Ephesus (A.D. 431.)

73. 9. *Hail wair.* Vin. Lat. *ad universa.* Cf. note *supra*, p. 126.

73. 21. *Wappit heidlingis.* Vin. Lat. *præcipitemur.* Cf. note *supra*, p. 144.

74. 12. *Counsel . . . at Ephesus.* This famous Council at Ephesus was held in 431 A.D. This allusion fixes the date of the writing of the Commonitorium.

74. 18. *Vnfaythfulnes of Ariminia.* This refers to the attempt of the semi-Arian party, at the Council of Ariminium in 359 A.D., to alter the dogma in the Creed asserting the equality of Christ with God.

76. 14. *Strampit*=trampled. Cf. Ger. *strampfen*, used by Luther in his version, Job xxxix. 24 (Jam.)

78. 6. *Glar*=mud. Cf. *glair*, the white of an egg; O.Fr. *glaire.* There seems to be a connection between these words, denoting a slimy, sticky substance. Skeat traces *glair* to Lat. *clarus;* whence Low Lat. *clara oui*, the white of an egg (Ducange). The word is in common use in Scotland at present. As illustrating the present dialect in Ayrshire and Dumfriesshire the following example might be taken: "Wull ye gie's a wee pickl' o' 'oo to stap i' the neb o' ma shoon, for they're unco schauchly and coup me owre i' the *glaur?*"—*i.e.*, Will you give me ('s=us=me) a little bit of wool to stop in the nose of my shoes, because they are very apt, through being broken down and shapeless, to capsize and tumble me in the mud?

> "Salflie scho brocht baith prophetes and man,
> And furth thaim sett amyd the foul *glar.*"
> —Doug., 'Eneados,' iii. p. 36, ll. 15, 16.

80. 9. *Glewit*=glued together. Vin. Lat. *adglutinentur.*

81. 24. *Playng . . . pluk at the craw.* I have not been able to trace this game. Cf. saying, "I've a craw t' pluck wi' ye." Cf. also, "I've a craw t' pluck wi' ye, get the feathers fah [who] likes;" "I've a craw t' pluck wi' ye, an' fah is [where is] the pyockie to put in the feathers?"

82. 15. *Trittil trattilis.* Cf. note *supra*, p. 126.

GLOSSARY.

[The references are to the volume, page, and line.]

A, *num. adj.* one, i. 26. 6. See note.
Abaissit, *v. pp.* dismayed, i. 37. 18.
Abak, *adv.* back, i. 38. 7.
Abbate, *sb.* abbot, ii. 82. 1.
Aberre, *v.* depart, ii. 52. 7.
Abhorring fra=repugnant to, i. 25. 20.
Abolise, *v. inf.* abolish, i. 12. 1; 27. 33.
Abolissis, *v. pr. t.* abolishes, i. 28. 19.
Abone, *adv.* above, i. 8. 27; 43. 29.
Abone, *prep.* above, i. 66. 2.
Abreid, *adv.* abroad, ii. 69. 27.
Abstenit, *v. pp.* abstained, i. 93. 7.
Abuif, *adv.* above, i. 102. 5.
Abuissis, *sb.* abuses, i. 119. 5.
Abydit, *v. pp.* waited, i. 11. 2.
Accuis[s], *v. pr. t.* accuse, i. 65. 29; 133. 16.
Acquyntit, *v. pp.* acquainted, i. 138. 11.
Adiunit, *v. pp.* added, accompanied, i. 43. 27.
Adiuris, *v. pr. t.* adjure, i. 20. 5.
Admixtioun, *sb.* admixture, ii. 36. 8.
Adnull, *v. inf.* nullify, i. 58. 27.
Adnullit, *v. pp.* nullified, i. 109. 20(*b*).
Adnumber[-re], *v. pr. t.* reckon, i. 15. 11; 99. 7.
Aduentuir, *sb.* case, event, i. 113. 10; adventure, ii. 4. 22.
Aduenture, *v.* endanger, i. 96. 14.
Aduersar, *sb.* adversary, i. 54. 5,
Aduert, *v. imper.* turn, i. 41. 30.
Aduertis, *v. inf.* inform, i. 19. 19.
Aduertisment, *sb.* admonition, i. 3. 24; 4. 13. See note on i. 4. 13.
Aduisment, *sb.* deliberation, i. 4. 19. See note.
Adunit, *v. pp.* united to, ii. 43. 4.
Adurnand, *v. pr. p.* adoring, i. 129. 8.
Adurne, *v. pr. t.* worship, adore, i. 98. 23, 26.
Adurnit, *v. pp.* adored, i. 98. 12. See note.
Aestimatioun, *sb.* estimation, ii. 34. 20.
Aeternalie, *adv.* eternally, i. 58. 13.
Affrait, *v. pp.* afraid, i. 42. 12.
Afoir, *prep.* before, i. 65. 13, 15; afoire, i. 70. 22; afore, i. 4. 23, 28.
Agane, *adv.* again, i. 24. 20; 74. 5.
Aganis, *prep.* against, i. 2. 15; 14. 22.
Aggreit, *v. pt. t.* harmonised, i. 135. 9.
Aggreit, *v. pp.* agreed, ii. 10. 20.
Aige, *sb.* age, i. 7. 20; 23. 11.
Aigeit, *adj.* aged, i. 37. 20; ii. 49. 15.
Aiges, *sb.* ages, i. 5. 4.
Aind, *sb.* breath, ii. 61. 17. See note.
Airis, *sb.* oars, i. 3. 18. See note.
Airmie, *sb.* army, ii. 5. 25.
Airmis, *sb.* arms, i. 84. 2.
Airmis, *v. pr. t.* arms, ii. 4. 22.
Aithir, *adj.* either, i. 65. 23.
Al, *adj.* all, i. 2. 3; every, i. 5. 1, 11, 13. See note on i. 94. 15.
Alanerlie, *adv.* only, i. 42. 8.
Allace, *interj.* alas, i. 30. 4.
Allane, *adj.* alone, i. 31. 16; 42. 25; 89. 17. See note on i. 89. 18.
Allanerlie, *adv.* only, i. 85. 25; 86. 13. See note on i. 85. 25.
Alluidis, *v. pr. t.* alludes, ii. 24. 19 (margin).

Alluir, *v. inf.* allure, i. 64. 16.
Almaist[e], *adv.* almost, i. 3. 13; 7. 4; 10. 35.
Almus, *sb.* alms, i. 105. 10, 18. See note on *Almus deid*, i. 105. 10.
Almusdeid, *sb.* alms, i. 125. 30.
Almychtie, *adj.* Almighty, i. 17. 15.
Alrady, *adv.* already, i. 3. 9; 4. 16, 25.
Als, *adv.* as, i. 12. 22; 56. 21; 109. 9.
Alsua (alswa), *conj.* also, i. 121. 22; 39. 18.
Alter, *sb.* altar, i. 21. 16.
Alterit, *v. pt. t.* altered, ii. 15. 14.
Aluterlie, *adv.* utterly, altogether, i. 8. 12; 21. 3. See note on i. 21. 3.
Alwayis, *adv.* always, i. 43. 5.
Alykways, *adv.* likewise, ii. 46. 6.
Alyue, *adj.* alive, i. 133. 26.
Amangis, *prep.* among, i. 9. 25.
Amendiment, *sb.* amendment, i. 65. 27.
Amitie, *sb.* amity, i. 30. 25.
Amit[t]is, *v. pr. t.* loses, i. 21. 34. See note.
Ane, *art. num. adj.* a, an, one, i. 2. 1, 23, *sæpissime.*
Anentis, *prep.* concerning, i. 39. 8.
Aneuch, *adv.* enough, i. 11. 11.
Anewche, *sb.* enough, ii. 18. 20.
Angelicall (Angilicall), *adj.* angelic, pertaining to a divine messenger or pastor, i. 23. 15.
Anguis, *sb.* anguish, i. 72. 11.
Anis, *sb.* ones=persons, i. 5. 11; 8. 31.
Anis, *adv.* once, i. 13. 8; 22. 3; 129. 26.
Ansueir, *v.* answer, i. 4. 18.
Ansueris, *sb.* answers, i. 2. 15.
Apoplesie, *sb.* apoplexy, ii. 13. 3.
Apostatat, *v. pp.* apostated, i. 118. 25. See note.
Apostolis, *sb.* apostles, i. 6. 6 *et passim;* apostlis, i. 41. 29.
Appeill, *v.* appeal, i. 33. 17.
Appele, *v.* appeal, i. 110. 1.
Apperand, *adj.* apparent, i. 4. 4.
Apperandlye, *adv.* apparently, i. 12. 28.
Apperence, *sb.* appearance, ii. 15. 16.
Apperinglie, *adv.* apparently, i. 116. 18.
Apperis, *v. pr. t.* appears, i. 8. 23; 15. 18.
Apperit, *v. pt. t.* appeared, i. 2. 23.
Applauding (MS. applauting), *v. pr. p.* expressing agreement, i. 92. 4. See note.
Applesit, *v. pp.* satisfied, i. 31. 1. See note.
Appoinctit, *v. pp.* appointed, i. 82. 18; appoyntit, i. 41. 2.
Appreue, *v.* approve, i. 32. 12.
Appreuis, *v. pr. t.* approves, agrees, i. 32. 15.
Approprying, *v. pr. p.* appropriating, i. 8. 5.
Approuin, *v. pt. pp.* approved of, i. 2. 8; 10. 22; 29. 14.
Appuncting, *v. pr. p.* appointing, i. 107. 9.
Ar, *v.* are, i. 2. 11; 4. 33; 5, 16.
Archiheretic, *adj.* [or *sb.*] arch-heretical, i. 71. 13.
Arcke, *sb.* ark, i. 41. 1.
Arrogantis, *sb.* arrogant persons, i. 78. 8.
Artelzerie, *sb.* artillery, i. 58. 26.
Articule, *sb.* article, i. 30. 5.
Artyculis, *sb.* articles, i. 2. 7. [Lat. *articulus.*]
Ascriuing, *v. pr. p.* ascribing, i. 40. 25.
Ascriuis, *v. pr. t.* ascribes, i. 68. 32.
Assaltit, *v. pt. t.* assaulted, ii. 67. 4.
Assuir, *v.* assure, i. 18. 6.
Astoneist, *v. pp.* astonished, i. 50. 33.
Astrictis, *v. pr. t. pl.* limit, bind, i. 72. 18. See note on i. 74. 13.
Athir, *pron.* either, i. 74. 6.
Athort, *prep.* through, all over [Lat. *per*], ii. 64. 4.
Atouer, *adv.* moreover, ii. 37. 12; 73. 16. See note.
Attentlie, *adv.* attentively, i. 6. 6.
Auante, *v. inf.* boast, i. 42. 12.
Aucht, *v. pr. t.* owe, i. 5. 24; 65. 31; ii. 56. 12. See note on i. 65. 31.
Auchtin, *adj.* eighth, i. 82. 5. See note.
Aucthoritie, *sb.* authority, i. 29. 6.
Auctoriteis, *sb.* authorities, i. 25. 29.
Auctoritie, *sb.* authority, i. 7. 8.
Auctorizit, *v. pp.* authorised, i. 55. 3.
Auctour, *sb.* author, i. 56. 22; 120. 2 (margin).
Auisement, *sb.* advice, counsel, i. 135. 17.
Auncient, *adj.* ancient, i. 6. 4.
Avytit, *v. pp.* awaited, i. 54. 33.
Awalke, *v. imper.* awake, i. 6. 20. See note.
Awantit, *v. pt. p.* boasted, ii. 77. 13.
Awaytit, *v. pp.* awaited, i. 56. 15.
Awin, *adj.* own, i. 3. 14; 6. 19.
Awin, *sb.* own, ii. 60. 24.
Ay, *interj.* yes, i. 58. 12.

Babis, *sb.* babies, i. 7. 29.
Bable, *sb.* babble, i. 78. 25.
Bable, *v.* babble, i. 97. 18.
Babling, *sb.* babbling, i. 9. 28.
Backwart, *adv.* backward, i. 12. 32.
Bærnes, *sb.* nakedness, ii. 27. 24.
Bairding, *sb.* traducing like a street bard, rhyming satirically, i. 56. 25; ii. 81. 15.
Bairdis, *sb.* poets, ii. 81. 18.
Baissinis, *sb.* basins, i. 94. 9.
Baith, *adj.* both, i. 3. 18; 11. 20.
Bak, *sb.* back, i. 18. 10 [8].
Bakwart, *adj.* backward, ii. 17. 14 (margin).
Baldly, *adv.* boldly, i. 28. 2.
Ballat, *sb.* ballad, i. 45. 7.
Ballies, *sb.* bailies, i. 94. 22.
Band, *sb.* bond, i. 132. 5.
Bandstane, *sb.* binding-stone, i. 32. 24.
Baneis, *v. inf.* banish, i. 94. 26.
Baneising, *v. ger.* banishing, i. 62. 23.
Banis, *sb.* bones, i. 113. 3.
Banise, *v. inf.* banish, i. 50. 29.
Banissit, *v. pp.* banished, i. 26. 7. 8.
Bankatting, *v. ger.* banqueting, ii. 64. 9.
Bannis, *sb.* banns, i. 85. 4. See note.
Baptim, *sb.* baptism, i. 21. 34; 73. 27. See note on i. 21. 34.
Barber, *adj.* barbarous, i. 108. 5; 113. 20.
Baris, *sb.* bears, i. 45. 11.
Barne, *sb.* child, i. 82. 4.
Barneage, *sb.* childhood, ii. 49. 14.; barneaige, i. 62. 34. See note on i. 62. 34.
Barnis, *pl.* children, i. 82. 21; -eis, ii. 58. 15.
Baronis, *sb.* barons, i. 5. 3.
Battel, *sb.* battle, i. 8. 33; battell, i. 120. 17.
Bauld, *adj.* bold, i. 13. 6.
Bauldelie, *adv.* boldly, i. 65. 22; bauldlye, i. 10. 12.
Be, *prep.* by, i. title-page, 8. 9; 2. 8; in preference to, i. 26. 2. See note on i. 26. 2.
Becum, *v. pp.* become, i. 14. 4.
Beddis, *sb.* beds, i. 3. 8.
Beginnis, *v. pr. t.* begins, ii. 41. 14.
Begit [O.E. *bezitan*, Goth. *bi-gitan*], (beggit, footnote), *v. pp.* begotten, i. 119. 30.
Begylit, *v. pp.* beguiled, ii. 7. 1.
Behaif, *v.* behave, i. 90. 25, 27.
Behaldis, *v. pr. t.* beholds, i. 6. 22.
Behauit, *v. pt. t.* constrained, ii. 15. 3. See note.
Behuifit, *v. pt. t.* behoved, i. 53. 24.
Behuis, *v. pr. t.* behove, i. 78. 21.
Beir, *v.* bear, i. 66. 5.
Beirar, *sb.* bearer, i. 138. 7.
Beis, *v.* be, ii. 69. 3; 70. 3. See note.
Beistis, *sb.* beasts, i. 102. 10.
Beistlie, *adj.* beastly, i. 107. 22; 108. 5.
Beleif, *sb.* belief, i. 5. 25; 30. 6.
Beleuand, *v. pr. p.* believing, i. 33. 24.
Beleue, *sb.* belief, i. 69. 21. See note.
Beleue, *v. pr. t.* believe, i. 71. 3.
Beleuear, *sb.* believer, i. 60. 32.
Beleuit, *v. pp.* believed, ii. 6. 35.
Bellie, *sb.* belly, i. 30. 18; belliis, i. 30. 17; 115. 7 (margin).
Belufit, *v. pp.* beloved, i. 31. 28.
Belwodder, *sb.* bell-wether, ram, ii. 34. 13. [Vin. Lat. *arietem.*]
Bene, *v. pp.* been, i. 5. 30; 7. 21.
Beneth, *adv.* beneath, ii. 83. 2.
Beseik, *v. pr. t.* beseech, i. 7. 18; 11. 31.
Beseikand, *v. pr. p.* beseeching, i. 10. 16.
Beseikis, *v. pr. t.* beseeches, i. 13. 23.
Besydis, *prep.* besides, i. 11. 16; ii. 6. 25.
Bete, *v. inf.* beat, ii. 21. 31.
Betrasit, *v. pp.* betrayed, i. 129. 7.
Bettir, *adv.* better, i. 55. 22.
Betuix, *prep.* between, i. 3. 7; 14. 11.
Beutiful, *adj.* beautiful, i. 11. 11.
Bewar, *v. inf.* beware, i. 132. 3.
Bibill, *sb.* Bible, i. 32. 6 (margin). See note.
Big, *v.* build, i. 27. 4.
Bigaris, *sb.* builders, i. 32. 25.
Biging, *v. pr. p.* building, i. 123. 10.
Bischoipes, *sb.* bishops, i. 2. 3; bischoipis, i. 4. 27.
Bissines, *sb.* business, i. 53. 11; ii. 16. 13; 26. 7.
Bittirnes, *sb.* bitterness, ii. 22. 22.
Blaymes, *v. pr. t.* blames, ii. 78. 25.
Blek, *sb.* blemish, i. 7. 15. See note.
Blekkit, *v. pp.* blacked, defiled, i. 43. 35.
Blud, *sb.* blood, i. 14. 15; blude, i. 6. 23; 8. 30; bluid, i. 86. 8.
Blynd, *sb.* blindness, i. 38. 3. See note.
Blys, *sb.* bliss, i. 11. 28.
Blyssit, *adj.* blessed, i. 2. 19.
Blythe, *adj.* glad, i. 124. 16.
Blythnes, *sb.* gladness, i. 28. 35; 29. 3.
Bocht, *v. pp.* bought, i. 120. 31.

Bodeis, *sb.* bodies, i. 3. 22.
Bodely, *adj.* bodily, i. 5. 15.
Bodyis, *sb.* bodies, i. 8. 19.
Boisting, *v. ger.* boasting, i. 54, 27.
Boistit, *v. pt. t.* boasted, i. 55. 35.
Bordal, *sb.* brothel, ii. 60. 15.
Bordouring, *v. ger.* bordering, i. 44. 20.
Borne, *v. pp.* born, i. 29. 23.
Bosumis, *sb.* bosoms, i. 10. 6.
Bot, *conj.* but, i. 3. 22; 4. 31; bott, i. 21. 11.
Botum, *sb.* bottom, i. 52. 31.
Botumles, *adj.* bottomless, i. 52. 30; ii. 44. 7.
Boultis, *sb.* bolts, i. 58. 26.
Boundrodis, *sb.* landmarks, ii. 65. 27.
Bowldin, *v. pp.* puffed up, i. 133. 13.
Brace, *sb.* brass, i. 114. 20.
Brade, *adj.* broad, ii. 15. 8.
Brag, *sb.* boasting, i. 80. 3; 80. 16.
Bragaris, *sb.* braggarts, i. 76. 26.
Braid, *adv.* broadly, i. 20. 21.
Braid, *adj.* broad, ii. 4. 17.
Braistis, *v.* burst [Teut. stem *brast*, Swed. *brista*; cf. *postea*, brestit], ii. 50. 21.
Brak, *sb.* noise, i. 12. 25. See note.
Brak, *v. pt. t.* broke, i. 29. 21.
Brasin, *adj.* brazen, i. 123. 18.
Breder, *sb.* brethren, i. 25. 14.
Breid, *sb.* bread, i. 84. 17.
Breidis, *sb. pl.* bread, i. 84. 24; ii. 55. 34.
Breiks, *sb.* breeches, i. 52. 19.
Breistis, *sb.* breasts, i. 52. 22.
Brek, *v. inf.* break, i. 3. 18.
Brekaris, *sb.* breakers, ii. 12. 13.
Breking, *v. pr. p.* breaking, i. 95. 3; 127. 2.
Brestit, *v. pp.* burst, ii. 30. 2; -ing, ii. 68. 25.
Brether, *sb.* brothers, brethren, i. 2. 10; 7. 29. See note on i. 2. 10.
Breue, *adj.* brief, ii. 15. 20.
Breuelie, *adv.* briefly, i. 52. 7; ii. 9. 4; finally, ii. 67. 16.
Brik, *sb.* violation, i. 74. 11.
Brint, *v. pp.* burnt, ii. 27. 9.
Brocht, *v. pp.* brought, i. 5. 3, 33.
Brockin, *v. pp.* broken, ii. 6. 21.
Browis, *sb.* brats, i. 6. 12. See note.
Bruke, *v. inf.* enjoy, possess, i. 12. 21. See note.
Brunt, *v. pp.* burnt, i. 31. 7.
Brychtnes, *sb.* brightness, i. 122. 25.
Brynt, *adj.* burnt, i. 21. 16.
Buir, *v. pt. t.* bore, i. 59. 20; ii. 45. 1.
Buird, *sb.* board, maintenance, i. 109. 23 (margin).
Buith, *sb.* booth, i. 23. 2; 26. 30.
Buke, *sb.* book, i. 47. 1. Buke of Discipline, i. 27. 31 (margin). See note on i. 27. 31.
Bukis, *sb.* books, i. 27. 10.
Bullerit, *v. pt. t.* rushed like water, ii. 62. 20. See note.
Bund, *adj.* bound, i. 8. 28.
Bunde, *v. pp.* bound, i. 37. 22.
Burdin, *sb.* burden, i. 50. 9.
Burding, *v.* burden, i. 138. 17.
Burding, *sb.* burden, i. 66. 6.
Bure, *v. pt. t.* bore, ii. 78. 13.
Burgeounis, *sb.* buds, i. 45. 13. See note.
Buriing, *sb.* burial, i. 113. 6.
Buriit, *v. pp.* buried, i. 72. 12.
But, *prep.* without, i. 8. 20; 9. 7; 75. 9. See note on i. 30. 6.
Buyth, *sb.* booth, ii. 12. 33.
By, *prep.* in preference to, i. 26. 2; 74. 7 (margin).
Bydand, *v. pr. p.* remaining, ii. 57. 25.
Byll, *sb.* writing, i. 19. 35. See note.
Bypassing, *v. pr. p.* passing, ii. 36. 24.
Bypast, *adj.* past, i. 56. 19.
Byrth, *sb.* birth, i. 29. 28.
Byting, *v. ger.* biting, ii. 34. 2.

Cacheit, *v. pp.* tossed, ii. 53. 17.
Caf, *sb.* chaff, ii. 53. 6.
Caice, *sb.* case, i. 50. 6.
Cailwyfe, *sb.* kail-wife, vegetable-seller, i. 114. 26 (margin).
Calket, *v. pp.* chalked, i. 23. 6. See note on i. 2. 24.
Calking, *v. pr. p.* chalking, i. 2. 24.
Calking, *sb.* chalking, i. 23. 2.
Cankir, *sb.* canker, ii. 19. 28.
Cannal, *sb.* cinnamon, ii. 59. 22.
Canounis, *sb.* canons, i. 90. 3.
Canticulis, *sb.* songs, i. 31. 9.
Cariit, *v. pp.* carried, i. 65. 9; 113. 3.
Cassin, *v. pp.* cast, i. 75. 14; 123. 18; ii. 23. 25. See note on i. 75. 14.
Castand, *v. pr. p.* casting, i. 27. 10.
Catechis, *sb.* catechism, i. 90. 20. 'Calvin's Catechism,' see note on i. 90. 20.
Catholiklie, *adv.* catholicly, ii. 43. 24(*c*).
Cattell, *sb.* cattle, i. 114. 6.
Cauillation, *sb.* quibbling, i. 20. 8; 68. 17.
Causeis, *sb.* causes, ii. 5. 24.
Causs, *sb.* cause, i. 109. 21; caus, i. 109. 24.
Ceis, *v.* cease, ii. 78. 24; ceiss, ii. 78. 31.

Ceissit, *v. pt. t.* ceased, i. 51. 8; ii. 21. 26.
Certane, *adj.* certain, i. 2. 7.
Certefeing, *v. pr. p.* certifying, i. 68. 23.
Certitude, *sb.* certainty, i. 108. 9.
Chalissis, *sb.* chalices, i. 113. 23; 114. 18.
Chalmer, *sb.* chamber, ii. 61. 29.
Chandelar, *sb.* candlestick, ii. 24. 19.
Chanounis, *sb.* cannons, i. 110. 20.
Chanse, *sb.* chance, i. 69. 11.
Chast, *adj.* chaste, i. 110. 14, 18.
Chastissis, *v. pr. t.* chastises, i. 125. 25.
Chearitie, *sb.* charity, i. 19. 18.
Cheif, *adj.* chief, i. 71. 13.
Cheiflie, *adv.* chiefly, i. 66. 13.
Cheiftane, *sb.* chieftain, ii. 3. 3; 5. 35.
Cheis, *v. pr. t.* choose [M.E. *chesen*, A.S. *ceósan*], i. 102. 1.
Cheisit, *v. pt. t.* chose, ii. 12. 6.
Cheldring, *sb.* children, i. 54. 10. See note on i. 101. 8.
Chenis, *sb.* chains, i. 37. 24.
Cheptours, *sb.* chapters, i. 11. 25; cheptouris, ii. 15. 19.
Cheritie, *sb.* charity, i. 17. 1.
Chesing, *v. pr. p.* choosing, i. 41. 3.
Chesit, *v. pt. t.* chose, i. 9. 6; cheseit, i. 57. 34.
Childer, *sb.* children, i. 24. 22. See note on i. 54. 10.
Childering, *sb.* children, i. 119. 27.
Chosin, *v. pp.* chosen, i. 15. 15.
Christianitie, *sb.* Christendom, i. 50. 7.
Christindome, *sb.* Christendom, i. 51. 9.
Cimbal, *sb.* cymbal, i. 75. 7.
Circulis, *sb.* circles, ii. 15. 14.
Circumcidit, *v. pp.* circumcised, i. 82. 4. See note.
Citand, *v. pr. p.* citing, i. 103. 13.
Citeis, *sb.* cities, i. 50. 32.
Citienaris, *sb.* citizens, ii. 5. 4.
Citis, *v. pr. t.* cites, ii. 22. 17(*a*).
Citizanis, *sb.* citizens, i. 26. 28.
Clame, *v.* claim, ii. 5. 5.
Clannis, *sb.* clans, ii. 62. 11.
Clathis, *sb.* cloths, i. 114. 19.
Clatterand (*v. pr. p.*), *adj.* gossiping, ii. 29. 2.
Clatteris, *sb.* idle talk; here, frivolous compositions, ii. 10. 1.
Clayth, *sb.* cloth, i. 83. 12; 84. 16.
Cleik, *v. pr. t.* clutch, i. 72. 15 (margin); ii. 10. 9. See note on i. 72. 15.
Clein, *adj.* clean, i. 26. 10.
Cleinnes, *sb.* cleanness, i. 111. 20.
Cleir, *adj.* clear, i. 14 (headline); 27. 12.
Clekane-wittit, *adj.* feeble-minded, i. 52. 27. See note.
Clenge, *v. inf.* cleanse, i. 8. 29; *pr. t.* 9. 8.
Clengeis, *v. pr. t.* cleanses, i. 108. 14.
Clerenes, *sb.* clearness, ii. 78. 7.
Clockand, *v. pr. t.* cloaking, i. 77. 2.
Cloikit, *v. pp.* cloaked, i. 128. 4.
Cloisit, *v. pp.* closed, i. 52. 22; 139. 27.
Cloking, *v. pr. p.* cloaking, i. 20. 1.
Clokit, *adj.* cloaked, i. 8. 35.
Coiuis, *sb.* caves, ii. 22. 6.
Cokintrace, *sb.* cockatrice, ii. 61. 15.
Colorit, *v. pp.* coloured, ii. 55. 16.
Comburgessis, *sb.* co-burgesses, i. 95. 5.
Commendand, *v. pr. p.* commending, i. 120. 32.
Commentare, *sb.* commentary, i. 57. 13.
Commixtioun, *sb.* commixture, ii. 41. 2(*a*).
Commodius, *adj.* suitable, adapted, i. 23. 20.
Commonioun, *sb.* communion, ii. 19. 25.
Communicant, *v. pr. p.* communicating, i. 90. 24.
Communicantis, *sb.* communicants, i. 89. 9(*a*).
Comone, *adj.* common, i. 118. 10.
Companzone, *sb.* companion, i. 7. 26.
Compasse, *sb.* circuit, compass, i. 4. 2.
Compatience, *sb.* sympathy, i. 21. 12. See note.
Complenis, *v. pr. t.* complains, i. 31. 5.
Complices, *sb.* accomplices, i. 16. 6(*b*).
Comprouinciall, *adj.* comprovincial, i. 42. 34.
Compte, *sb.* account, i. 53. 31.
Comptrol, *v. inf.* control, i. 95. 25.
Concluid, *v. pr. t.* conclude, i. 73. 26.
Concluidis, *v. pr. t.* concludes, ii. 10. 26.
Condamnis, *v. pr. t.* condemn, i. 9. 9.
Conference, *sb.* comparison, i. 111. 22.
Confessioun (Geneua), i. 79. 6. See note.
Confessoure, *sb.* confessor, ii. 70. 28.
Confisk, *v. inf.* confiscate, i. 95. 1.
Confort, *sb.* comfort, ii. 9. 18.
Confund, *v. inf.* confound, i. 57. 36.
Confundit, *v. pp.* contradicted, i. 98. 13.

Conionit, *v. pp.* conjoined, ii. 14. 2; coniunit, i. 68. 10.
Coniurit, *v. pp.* sworn together, i. 97. 27.
Conquest, *v. pp.* acquired, i. 24. 7. See note.
Consait, *sb.* conceit, i. 13. 3; consaitis, i. 40. 34.
Consauis, *v. pr. t.* conceives, i. 76. 7.
Contemne, *v. inf.* despise, i. 4. 30.
Contene, *v.* contain, i. 3. 21.
Contrair, *prep.* contrary to, ii. 68. 27; contrare, i. 7. 1.
Contrare, *sb.* opposition, i. 62. 4.
Contrarie, *adv.* on the contrary, i. 8. 21.
Contrarious, *adj.* contrary, i. 110. 10; contrarius, i. 3. 7; 28. 4.
Contre, *sb.* country, i. 25. 15.
Contreis, *sb.* countries, i. 27. 17.
Conuenis, *v. pr. t.* applies, i. 17. 27.
Conuenis, *v. pr. t.* agree, i. 112. 23.
Conuenticulis, *sb.* conventicles, i. 122. 11.
Conuict, *v. pp.* convicted, i. 58. 29.
Conuoye, *v.* guide, accompany, i. 13. 32. See note on i. 69. 20.
Copiis, *sb.* copies, i. 25. 16.
Corne, *sb.* corn, ii. 53. 6.
Corroboring, *v. pr. p.* corroborating, i. 69. 15.
Cote, *sb.* coat [O.Fr. *cote*], i. 78. 12.
Couer, *v. pr. t.* cover, i. 84. 15.
Couerit, *v. pp.* covered, i. 83. 12.
Counsall, *sb.* council, i. 26. 13(*a*); cunselis, i. 27. 21; counsell, i. 2. 18; 4. 6. See note on i. 71. 22.
Coupis, *sb.* cups, i. 84. 24.
Coupounis, *sb.* parts, i. 72. 16 (margin). Fr. *coupon*, from *couper*.
Cousingis, *sb.* cousins, i. 96. 16.
Covatis, *v. pr. t.* covets, i. 66. 24.
Cowart, *sb.* coward, i. 26. 19.
Craftismen, *sb.* craftsmen, ii. 8. 35.
Craibit, *adj.* peevish, irritated, i. 4. 14; 113. 10. See note on i. 4. 14.
Craigis, *sb.* necks, ii. 4. 14.
Craikis, *v. pr. t.* prates, boasts, ii. 27. 7; crakis, ii. 37. 6.
Casrit, *v. pp.* dashed to pieces, i. 3. 12. See note.
Craw, *sb.* crow, ii. 81. 25.
Creat, *v. pp.* created, ii. 40. 22, 27, 28.
Crede, *sb.* creed, ii. 8. 8.
Creid, *sb.* creed, i. 59. 2.
Creip, *v.* creep, i. 43. 14.
Creuell, *adj.* cruel, i. 14. 6.
Croce, *sb.* cross, i. 78. 11; 83. 9.
Croppin, *v. pp.* crept, i. 119. 5; croipin, i. 132. 13. See note on i. 119. 5.
Croun, *sb.* crown, i. 115. 10.
Crucifiit, *v. pp.* crucified, ii. 44. 18.
Crudelitie, *sb.* cruelty, i. 28. 32.
Cruelie, *adv.* cruelly, i. 139. 27.
Crukit, *adj.* crooked, i. 43. 30.
Cryme, *sb.* crime, i. 7. 17.
Cuid, *sb.* chrisom cloth, i. 83. 13. See note.
Cuik, *sb.* cook, i. 122. 2.
Cuir, *sb.* office, i. 24. 19.
Cuir, *sb.* care, i. 113. 2.
Cuirit, *v. pp.* cured, ii. 13. 10.
Culd, *v. aux.* could, i. 20. 1.
Cum, *v. inf.* come, i. 5. 5; 24. 28.
Cumand, *v. pr. p.* coming, i. 135. 5; cumande, i. 11. 5.
Cumis, *v. pr. t.* comes, i. 11. 14.
Cumlie, *adj.* comely, i. 93. 17.
Cummerance, *sb.* trouble, ii. 10. 5.
Cummeris, *sb.* troubles, vexations, i. 27. 6; ii. 17. 12. See note on i. 27. 6.
Cummin, *v. pp.* come, i. 127. 13.
Cumpanie, *sb.* company, i. 89. 16.
Cunning, *adj.* learned, i. 8. 22.
Cuntre, *sb.* country, i. 27. 22; 113. 4; cuntreis, i. 5. 9.
Cunzey, *sb.* money, i. 58. 3. See note.
Cure, *sb.* regard, i. 11. 5.
Curius, *adj.* curious, i. 24. 29.
Cuttit, *v. pp.* cut, i. 10. 24; 66. 21.

Daingerous, *adj.* dangerous, i. 2. 23; 3. 8.
Dais, *sb.* days, i. 43. 35.
Dalie, *adv.* daily, i. 25. 1.
Damicell, *sb.* damsel, i. 79. 5, 7, 8.
Damnage, *sb.* damage, i. 34. 2.
Damnit, *v. pp.* damned, i. 130. 9.
Dar, *v. pr. t.* dare, i. 4. 30.
Daylie, *adv.* daily, i. 98. 1.
De, *v. inf.* to die, ii. 53. 14.
Deand, *v. pr. p.* dying, i. 139. 7; ii. 63. 5; deing, i. 139. 8.
Debait, *sb.* strife, i. 27. 7.
Decane, *sb.* deacon, i. 102. 15.
Deceisis, *v. pr. t.* dies, i. 82. 21.
Deceissit, *v. pt. t.* deceased, i. 112. 17; decessit, i. 113. 17.
Declamatioun, *sb.* address, i. 2. 17.
Decorit, *v. pp.* honoured, distinguished, i. 29. 14; 103. 19.
Decreis, *sb.* decrees, i. 73. 5; ii. 20. 5.
Decretit, *v. pp.* decreed, ii. 30. 3.
Dede, *sb.* deed, i. 59. 30.
Dedely, *adj.* deadly, i. 3. 7.

Dedicat, *v. pp.* dedicated, i. 115 (headline); 115. 1.
Dedicatis, *v. pr. t.* dedicate, ii. 9. 23.
Dee, *v. pr. t.* die (O.E. *de*), i. 58. 12.
Defalt, *sb.* default, i. 58. 2.
Defenceit, *v. pp.* defended, i. 55. 27.
Defensis, *sb.* defences, i. 69. 15.
Deformare, *sb.* an undoer, i. 26. 3.
Degenerat, *v. pp.* degenerated, i. 8. 15.
Deid, *sb.* deed, i. 8. 25; the dead, i. 122. 26. See note on *almus deid*, i. 105. 10.
Deidly, *adj.* deadly, i. 6. 16.
Deiectit, *v. pt. t.* cast down, i. 8. 14.
Deinzeit, *v. pt. t.* deigned, ii. 42. 34.
Deip, *adj.* deep, i. 127. 20.
Deiply, *adv.* deeply, i. 51. 2.
Deirbelufit, *adj.* dearly beloved, i. 10. 6.
Delayt, *v. pp.* delayed, ii. 33. 26.
Dele, *sb.* deal, i. 3. 24.
Delis, *v.* deals, i. 125. 30.
Deliuerit, *v. pt. pp.* delivered, i. 2. 14.
Delyte, *v.* delight, i. 18. 8; ii. 55. 25.
Delyuer, *v.* deliver, i. 33. 11.
Delywerit, *v. pp.* delivered, i. 118. 23.
Demittand, *v. pr. p.* putting away, i. 109. 19.
Dene, *sb.* dean, i. 49. 1.
Dennar, *sb.* dinner, i. 84. 22.
Denyand, *v. pr. p.* denying, i. 116. 23.
Depaupering, *v. pr. p.* impoverishing, i. 8. 6.
Depertit, *v. pp.* departed, i. 124. 18.
Deposit, *v. pp.* deposed, i. 12. 27.
Depriuis, *v. pr. t.* deprive, i. 109. 3.
Despysit, *v. inf.* be despised, i. 31. 14.
Destroyt, *v. pp.* destroyed, i. 129. 23.
Desyre, *v. pr. t.* desire, i. 4. 20.
Desyris, *sb.* desires, i. 4. 16.
Determinatis, *v. pr. t.* determine, i. 125. 26.
Deth, *sb.* death, i. 3. 9; 4. 22; 6. 19; dethe, i. 95. 2.
Detract, *v.* disparage, i. 65. 25. See note.
Dettis, *sb.* debts, i. 107. 25.
Deuilische, *adj.* devilish, i. 9. 4.
Deuise, *sb.* device, i. 127. 5.
Deuiseit, *v. pp.* devised, i. 61. 9.
Deuitie, *sb.* duty, responsibility for, i. 107. 25. See note.
Deulie, *adv.* duly, i. 24. 19.
Deuoring, *v. ger.* devouring, i. 44. 21.
Deuorit, *v. pp.* devoured, i. 14. 8.
Deuotioun, *sb.* devotion, ii. 25. 22.
Deuty, *sb.* duty, i. 5. 24.
Deuyll, *sb.* devil, i. 26. 26.
Deuyse, *sb.* device, ii. 77. 2.
Dew, *adj.* due, i. 4. 5; 9. 18; dewe, i. 23. 18.
Dewiteis, *sb.* duties (rents or imposts), i. 8. 5.
Dewlis, *sb.* devils, i. 118. 19.
Dewly, *adv.* duly, i. 116. 24.
Dewtie, *sb.* duty, i. 97. 9.
Diacones, *sb.* deacons, i. 41. 9, 26 (-is. i. 42. 31).
Differ, *v. pr. t.* defer, i. 4. 13.
Differris, *v. pr. t.* differ, i. 135. 21.
Difficill, *adj.* difficult, i. 60. 26.
Diffinitioun, *sb.* definition, ii. 19. 22.
Dilatit, *v. pp.* expanded, ii. 20. 20.
Diminiss, *v. pr. t.* diminish, i. 72. 4; diminusis, *v. pr. t.* ii. 60. 22.
Dimit, *v. inf.* lay aside, i. 93. 27.
Ding, *v.* drive, ii. 47. 13.
Diocesie, *sb.* diocese, i. 43. 28.
Dippit, *v. pp.* dipped, i. 83. 13.
Dirk, *adj.* dark, i. 74. 20. See note.
Dirklie, *adv.* darkly, ii. 27. 13.
Discipulis, *sb.* disciples, i. 9. 20; 25. 8.
Disionit, *v. pp.* disjoined, i. 27. 1.
Dispence, *v.* dispense, i. 128. 32.
Displesit, *v. pp.* displeased, i. 133. 30.
Displesour, *sb.* displeasure, i. 14. 26.
Dispyseand, *v. pr. p.* despising, ii. 52. 17.
Dispyssis, *v. pr. t.* despise, i. 127. 18.
Dispyte, *sb.* in opposition to spite, i. 29. 34.
Dissaitful, *adj.* deceitful, i. 60. 33; ii. 7. 11.
Dissaitfullie, *adv.* deceitfully, ii. 57. 4.
Dissauearis, *sb.* deceivers, i. 52. 16; ii. 28. 25.
Dissauit, *v. pp.* deceived, i. 30. 7.
Dissiuir, *v. pr. t.* dissever, ii. 19. 18.
Distinctis, *v. pr. t.* distinguishes, i. 75. 3; 76. 6.
Distincting, *v. pr. p.* distinguishing, i. 96. 10.
Distruction, *sb.* destruction, i. 33. 31.
Dit, *v. inf.* close up, i. 22. 6. See note.
Ditement, *sb.* a dictated writing, i. 25. 12. See note.
Ditt, *v. pr. t.* close up, ii. 7. 15.
Diuulgat, *v. pt. t.* divulged, i. 25. 14.

Diuyde, *v. inf.* divide, ii. 5. 19.
Dochter, *sb.* daughter, i. 10. 26; dochtir, i. 96. 7; -is, *pl.* i. 121. 22.
Doggis, *sb.* dogs, i. 7. 33; doigis, ii. 38. 29.
Dois, *v. pr. t.* do, i. 5. 9; 28. 26. See note on i. 5. 9.
Dolour, *sb.* grief, i. 12. 30.
Domestical, *adj.* domestic, ii. 60. 10.
Dotations, *sb.* donations, i. 24. 12. See note.
Douchty, *adj.* valiant, ii. 10. 8.
Doun, *adv.* down, i. 9. 14.
Doung, *v. pp.* struck down, i. 116. 19 (margin). See note.
Dounled, *v. pt. t.* seduced, ii. 49. 29.
Dountramping, *v. ger.* putting down, i. 11. 30.
Dout, *v.* doubt, i. 7. 7; douting, i. 7. 9; 13. 9.
Dout, *sb.* doubt, i. 11. 14.
Doutleslie, *adv.* unquestionably, i. 51. 24.
Doutsum, *adj.* doubtful, doubting, i. 4. 34; 28. 14. See note on i. 67. 16.
Draidour, *sb.* dread, ii. 5. 10; dredour, i. 44. 31; dreidour, ii. 28. 1. See note on i. 44. 31.
Dreme, *sb.* dream, i. 6. 18.
Drery, *adj.* dreary, i. 25. 5.
Drewin, *v. pp.* drawn, ii. 63. 19.
Droigis, *sb.* drugs, ii. 12. 34.
Drumlye, *adj.* troubled, ii. 78. 5.
Dryuin, *v. pp.* driven, ii. 22. 2.
Duelling, *sb.* dwelling, ii. 17. 7.
Duiris, *sb.* doors, i. 87. 17; 87. 18.
Dum, *adj.* dumb, i. 5. 16; 7. 33. See note on i. 7. 33.
Dune, *v. pp.* done, i. 8. 4.
Dure, *sb.* door, i. 45. 1.
Durris, *sb.* doors, i. 2. 24.
Dytis, *v. pr. t.* dictates, i. 65. 24.

Effairis, *sb.* affairs, i. 73. 24; ii. 8. 23; effaris, i. 12. 12.
Effectuslie, *adv.* affectionately, i. 11. 32; effectuuslie, i. 67. 28. [Lat. *affectuosus.*]
Efficacitie, *sb.* efficacy, i. 81. 10.
Effrayit, *adj.* afraid, i. 3. 13; 3. 20; 62. 24; 118. 20. See note on i. 3. 13.
Efter, *adv.* after, i. 2. 24; 3. 1; 5. 3, 8.
Eftercummeris, *sb.* successors, ii. 21. 2.
Efterwart, *adv.* afterwards, ii. 45. 2, 5.
Eiectit, *v. pp.* ejected, i. 64. 6.
Eik, *v. pr. t.* add, i. 30. 31; 55. 17. See note on i. 60. 23.
Eild, *sb.* age, ii. 58. 8.
Ein, *sb.* eyes, i. 14. 13. Eine, i. 42. 15. See note.
Eirdlie, *adj.* earthly, i. 29. 8.
Eis, *sb.* eyes, i. 4. 23; 78. 3.
Eit, *v. pt. t.* ate, i. 87. 15.
Eiting, *sb.* eating, i. 127. 10.
Eitis, *v. pr. t.* eats, i. 86. 10.
Eldaris, *sb.* elders, i. 7. 19.
Ellis, *adv.* otherwise, else, i. 18. 16; 68. 27. [A.S. *elles.*]
Embrase, *v.* i. 66. 17; 133. 31; embraissing, *v. ger.* i. 64. 16; embraissyng, *v. pr. p.* i. 12. 25.
Empescheit, *v. pp.* hindered, ii. 33. 22.
Emprior, *sb.* emperor, i. 50. 7; 118. 17.
Enduit, *v. pt. t.* endowed, i. 87. 8.
Enforsed, *v. pp.* forced, i. 3. 7. See note.
Engener, *v. inf.* engender, i. 27. 5; engenerit, *v. pt. t.* ii. 35. 19.
Eniose, *v. inf.* enjoy, i. 121. 23.
Ennimeis, *sb.* enemies, i. 8. 1.
Enteres, *sb.* interest, i. 24. 24.
Entir, *v.* enter, i. 81. 21.
Entirit, *v. pp.* entered, i. 112. 18.
Entressis, *sb.* concerns, i. 101. 10. See note.
Epistil, *sb.* letter, i. 25. 3; 56. 21.
Epistolis, *sb.* epistles, i. 117. 17.
Erar, *adv.* rather, i. 12. 29.
Erast, *adv.* soonest [=the rather], i. 6. 13. See note.
Erd, *sb.* earth, i. 12. 10.
Erd, *v. inf.* bury, i. 12. 2; erdit, *v. pp.* ii. 11. 8. See note on i. 12. 2.
Eris, *sb.* ears, i. 120. 1.
Ernist, *adj.* earnest, i. 25. 16.
Ernistnes, *sb.* earnestness, ii. 25. 5.
Erre, *v.* err, i. 88. 10; 133. 5.
Errit, *v. pp.* erred, i. 133. 3, 10.
Erth, *sb.* earth, i. 6. 8; 13. 15.
Esalie, *adv.* easily, i. 69. 17.
Eschameit, *v. pp.* ashamed, i. 49. 12; eschamit, i. 25. 32.
Eschewit, *v. pp.* avoided, i. 4. 13.
Escriuing, *v. pr. p.* ascribing, i. 77. 3.
Estabilise, *v.* establish, i. 117. 3.
Estabilissit, *v. pp.* established, i. 69. 5.
Estait, *sb.* estate, i. 5. 2; 5. 22.
Esteme, *v.* esteem, i. 3. 6; estemis, *v. pr. t.* i. 72. 19; estemit, *v. pp.* i. 13. 4.
Estonist, *v. pp.* astonished, ii. 23. 13.
Euangel, *sb.* Gospel, i. 28. 20, 24; 29. 16; euangell, i. 39. 19.

Euersioun, *sb.* overthrow, i. 52. 36.
Euill, *adj.* evil, i. 120. 14.
Euin, *sb.* evening, i. 23. 5.
Euin, *adv.* even, i. 40. 28.
Euir, *adv.* ever, i. 12. 23.
Euyl, *adv.* evil, i. 3. 12.
Euyl, *sb.* evil, i. 31. 30.
Ewill, *sb.* evil, i. 49. 14.
Ewin, *adv.* even, ii. 7. 2.
Examinat, *v. inf.* examine, i. 37. 8.
Exceid, *v. pr. t.* exceed, ii. 46. 30.
Excuis, *sb.* excuse, i. 52. 36.
Excuiss, *v.* excuse, i. 119. 16.
Exemple, *sb.* example, i. 12. 17.
Exerceit, *v. pp.* exercised, i. 54. 7 (see note); 103. 3.
Exorcizatioun, *sb.* exorcism, i. 83. 9. See note.
Exornatit, *v. pp.* adorned, i. 131. 23.
Expeditioun, *sb.* haste, i. 4. 18.
Experimentit, *adj.* experienced, ii. 6. 18.
Explane, *v. inf.* explain, ii. 15. 16.
Exponis, *v. pr. t.* expounds, i. 85. 15.
Exterminion, *sb.* extermination, i. 7. 11.
Externe, *adj.* external, outward, i. 54. 30.
Extorsion, *sb.* extortion, i. 14. 20.

Fabellis, *sb.* fables, ii. 26. 21.
Fabruar, *sb.* February, i. 14. 31.
Facil, *adj.* easy, ii. 15. 17.
Fader, *sb.* father, i. 41. 33.
Fae, *sb.* foe, ii. 6. 23.
Failzeing, *v. pr. p.* failing, i. 39. 26.
Failzeit, *v. pp.* failed, i. 16. 13.
Faime, *sb.* fame, i. 12. 16.
Fair, *v. inf.* fare, i. 26. 12.
Fal, *v. pr. t.* falls, i. 6. 13.
Faldis, *sb.* sheepfolds, ii. 65. 13, 17.
Fallowis, *sb.* fellows, i. 58. 17; 60. 28.
Fals, *adj.* false, i. 109. 6.
Falset, *sb.* falsehood, i. 61. 3.
Falslie, *adv.* falsely, ii. 54. 27.
Falt, *sb.* fault, i. 10. 17.
Fand, *v. pt. t.* found, i. 52. 9.
Farde, *sb.* bustle, noise, blast, i. 99. 4 (margin). See note.
Farder, *conj.* farther, i. 13. 20.
Fascheit, *v. pp.* troubled, ii. 62. 24 (margin).
Fascheous, *adj.* troublesome, ii. 80. 16.
Fassoun, *sb.* fashion, i. 52. 18.
Fatheris, *sb.* fathers, i. 4. 27.
Februar, *sb.* February, i. 47. 13.
Feildis, *sb.* fields, i. 84. 6.
Feir, *sb.* fear, i. 3. 21; 7. 2.; 11. 26; 21. 11.
Feircelie, *adv.* fiercely, i. 61. 16.
Feirful, *adj.* fearful, i. 3. 19; feirfull, i. 21. 7.
Feirles, *adj.* fearless, i. 44. 18.
Feist, *sb.* feast, i. 2. 21.
Feit, *sb.* feet, i. 127. 25; ii. 44. 23.
Fel, *adj.* strange, biting, i. 99. 4 (margin). See note.
Feling, *v. pr. p.* feeling, ii. 13. 4.
Fer, *adv.* far, i. 5. 18; 129. 26.
Ferder, *adv.* farther, i. 6. 25; 8. 25.
Fering, *v. pr. p.* fearing, i. 67. 12.
Feriss, *v. pr. t. pl.* fear, ii. 53. 10.
Ferit, *v. pt. t.* feared, i. 13. 17; 59. 21.
Ferthair, *adj.* farther, i. 80. 10; ferther, i. 51. 8.
Feruencie, *sb.* fervency, i. 129. 5.
Fest, *sb.* feast [O.Fr. *feste*, M.E. *feste*, Ger. *Fest*], i. 29. 10.
Festual, *adj.* festal, festival, i. 28. 10; 29. 6.
Fet, *v. pp.* fetched, i. 4. 1. See note.
Fetcheis, *sb.* fitches, ii. 56. 16.
Fetterit, *v. pp.* fettered, i. 37. 23.
Fewis, *sb.* feus, i. 8. 7, *passim.* See note on i. 8. 9.
Fewis, *adj. pl.* few, i. 56. 17 (fews, footnote).
Fickil, *adj.* fickle, ii. 28 (headline).
Figuir, *sb.* figure, i. 111. 29.
Figurat, *v. pp.* prefigured, i. 85. 14.
Fil, *sb.* fill, ii. 13. 1.
Fine, *sb.* end, i. 31. 4. See note.
Finzeit, *adj.* feigned, i. 137. 1.
Finzetlie, *adv.* feignedly, ii. 42. 20.
Fische, *sb.* fish, i. 12. 22; fischeis, i. 102. 10.
Fitcheis, *sb.* fitches, i. 120. 15; 128. 16.
Flambis, *sb.* flames, ii. 17. 19.
Fle, *v. inf.* flee, i. 65. 4.
Fleis, *sb.* flies, fleas, ii. 31. 25.
Fleisis, *sb.* fleeces, ii. 65. 9.
Fleit, *adj.* afraid, i. 63. 6.
Fleitnes, *sb.* fear, i. 50. 1.
Flok, *sb.* flock, i. 6. 7; ii. 7. 9.
Floure, *sb.* flower, ii. 58. 7.
Flowand, *adj.* wavering, ii. 37. 15.
Fluid, *sb.* flood, i. 84. 6; fluidis, *pl.* ii. 26. 12.
Fluir, *sb.* floor, ii. 53. 8.
Flureis, *v.* flourish, ii. 59. 27.
Flurissand, *v. pr. p.* flourishing, i. 23. 10.
Folie, *sb.* folly, ii. 10. 35.
Folouis, *v. pr. t.* follows, i. 25. 15.

Fontane, *sb.* fountain, i. 68. 5.
For [tyme], *adv.* afore, in time past, i. 9. 34.
Forbearis, *sb.* forefathers, i. 9. 15.
Force, *sb.* consequence, ii. 60. 11; 62. 4; 78. 34; 80. 6.
Forcie, *adj.* forcible, strong, ii. 6. 28.
Forduart, *adv.* forward, ii. 51. 11.
Foreknaulege, *sb.* foreknowledge, ii. 44. 22.
Foremer, *adj.* former, i. 107. 5.
Forenemmit, *v. pp.* before-named, i. 71. 3.
Foresadis, *adj.* aforesaid, i. 4. 14.
Foresein, *v. pp.* foreseen, ii. 11. 20.
Forespak, *v. pt. t.* foretold, i. 19. 13.
Forespokin, *v. pp.* foretold, i. 122. 12.
Foretaiking, *sb.* omen, i. 24. 26 [Vin. Lat. *portentum*]; ii. 32. 21.
Forgearis, *sb.* makers, forgers, ii. 5. 32.
Forgeing, *v. pr. p.* forging, i. 52. 17.
Forgeueance, *sb.* forgiveness, i. 104. 19.
Formair, *adj.* former, i. 129. 23.
Formare, *adj.* former, i. 3. 15; 11. 14.
Fornamit, *v. pp.* named before, i. 37. 10.
Forret, *sb.* forehead, i. 83. 10.
Forsamekle, *adv.* forasmuch, i. 16. 20.
Forzet (forȝet), *v. pp.* forgotten, i. 31. 11; 51. 19.
Forzetfulness, *sb.* forgetfulness, i. 27. 28.
Forzettis, *v. pr. t.* forgets, i. 29. 30.
Fourhundreth, *adj.* four-hundred, i. 133. 1.
Fourt, *adj.* fourth, i. 125. 14.
Fourtein, *adj.* fourteenth, i. 99. 11.
Fourty, *adj.* forty, i. 27. 16; 126. 9.
Fowthe, *sb.* abundance, plenty, ii. 48. 25.
Foxis, *sb.* foxes, ii. 12. 21.
Fra, *prep.* from, i. 3. 15; 4. 24; 5. 33; 6. 3.
Fra, *conj.* since, i. 4. 20; 51. 2; ii. 3. 11.
Fra hand=at once, immediately, ii. 70. 9.
Fraudfullie, *adv.* stealthily, ii. 65. 15.
Fre, *adj.* free, i. 10. 4; 94. 24.
Freche, *adj.* fresh, i. 30. 3.
Fredome, *sb.* freedom, i. 130. 11, 17.
Freindis, *sb.* friends, i. 7. 29; 96. 12.
Frelie, *adv.* freely, i. 9. 11.
Frendschip, *sb.* friendship, i. 30. 26.
Freris, *sb.* friars, i. 58. 8; 110. 21.
Fre-wil, *sb.* free-will, i. 130. (headline), 1.
Frutis, *sb.* fruits, i. 4. 35.
Fuid, *sb.* food, i. 87. 15; ii. 12. 30.
Fuilhardines, *sb.* foolhardiness, i. 91. 4.
Fuit, *sb.* foot, i. 129. 31.
Fuitstepis, *sb.* footsteps, ii. 27. 23.
Fule, *sb.* fool, i. 62. 6.
Fulechelie, *adv.* foolishly, i. 54. 14.
Fulege, *adj.* foolish, i. 55. 24; 61. 23.
Fulegnes, *sb.* foolishness, i. 62. 15, 16.
Fuleschlie, *adv.* foolishly, i. 21. 8.
Fulische, *adj.* foolish, i. 29. 25.
Fullelie, *adv.* fully, i. 17. 11; 51. 15; ii. 45. 16.
Fulliness, *sb.* fulness, ii. 36. 29.
Fundationis, *sb.* foundations, donations, i. 24. 12.
Fundatouris, *sb.* founders', i. 115. 10.
Furius, *adj.* furious, i. 30. 1.
Furnise, *v.* furnish, ii. 6. 2.
Furth, *adv.* forth, i. 6. 18.
Furthschawin, *v. pp.* exhibited, ii. 21. 16.
Furthsetting, *v. ger.* setting forth, i. 121. 9.
Fute, *sb.* foot, i. 97. 2 (margin); ii. 24. 24.
Fyireflachtis, *sb.* flashes of lightning, ii. 51. 18; fyreflachtis [Lat. *fulminibus*], ii. 55. 4. See note on ii. 51. 18.
Fynd, *v.* find, i. 17. 25.
Fyre, *sb.* fire, i. 14. 4; ii. 27. 1.
Fyrie, *adj.* fiery, ii. 17. 18.

Gadderit, *v. pp.* gathered, i. 130. 14.
Gaif, *v. pt. t.* gave, i. 6. 8; 6. 9; 25. 16; 130. 17.
Gaist, *sb.* Ghost, i. 28. 5; 29. 6.
Gait, *sb.* way, course, ii. 55. 31.
Garmont, *sb.* garment, ii. 64 (headline, 3).
Garnisit, *v. pp.* adorned, i. 4. 34.
Gart, *v. pt. t.* caused, i. 123. 11.
Gefin, *v. pp.* given, i. 28. 30.
Geif, *v.* give, i. 67. 31.
Generis, *v. pr. t.* generates, i. 76. 7, 8.
Gentil, *adj.* gentle, i. 16. 13.
Gentrice, *sb.* gentleness, i. 97. 5; ii. 12. 16. See note on i. 97. 5.
Geris, *sb.* goods, i. 9. 16; 50. 20; 95. 18.
Germountis, *sb.* garments, i. 128. 14; germunt, ii. 65. 5.
Gesting-stok, *sb.* laughing-stock, i. 78. 25. See note.
Gestit, *v. pp.* jested, i. 73. 8.
Gestuiris, *sb.* gestures, i. 91. 7 (sidenote).
Geuand, *v. pr. p.* giving, i. 99. 13.

Geue, *conj.* if, i. 5. 32; 7. 15; 13. 16.
Geuis, *v. pr. t.* gives, i. 9. 10.
Geve, *v.* give, i. 7. 24, 27; 53. 31.
Gevin, *v. pp.* given, i. 6. 14; geuin, i. 11. 16, 17.
Gif, *conj.* if, i. 26. 16; giffe, i. 106. 28; giff, i. 106. 30.
Giltles, *adj.* guiltless, i. 66. 4.
Girn, *sb.* snare, i. 100. 10 (margin). See note.
Giue, *conj.* if, i. 33. 5.
Glaid, *adj.* glad, i. 2. 19 [A.S. *glaed*]. See note on i. 2. 19.
Glaidlie, *adv.* gladly, i. 123. 17; glaidlye, i. 10. 25.
Glar, *sb.* mire, ii. 78. 5. See note.
Glewit, *v. pp.* glued, ii. 80. 8.
Gloir, *sb.* glory, i. 50. 12.
Gloissing, *v. pr. p.* explaining by a gloss, i. 20. 1. See note.
Gloissit, *v. pp.* glossed, i. 56. 22.
Glore, *sb.* glory, i. 9. 25; 13. 13.
Glorifeiit, *v. pt. t.* glorified, i. 41. 34; glorfeit (footnote).
Glotton, *sb.* glutton, i. 30. 22.
Gnawin, *v. pp.* gnawed, ii. 33. 31.
Goddace, *sb.* goddess, ii. 21. 23.
Gois, *v. pr. t.* goes, i. 139. 9.
Goldin, *adj.* golden, i. 114. 17.
Gospellaris, *sb.* Evangelists, i. 8. 21. See note.
Gracius, *adj.* gracious, i. 2. 1; 3. 2.
Graiwis, *sb.* shoots, ii. 59. 21. See note.
Grantand, *v. pr. p.* granting, i. 125. 19.
Gre, *sb.* humour, i. 29. 24. See note.
Gredelie, *adv.* greedily, i. 14. 16; 127. 29.
Greif, *sb.* grief, i. 12. 3.
Greis, *sb.* degrees, i. 68. 10; ii. 57. 31.
Greitar, *adj.* greater, i. 85. 24.
Gret, *adj.* great, i. 6. 17, 18; 11. 29; grete, i. 3. 24.
Greting, *v. ger.* weeping, i. 105. 18.
Gretumlie, *adv.* greatly, i. 16. 13. See note.
Greueousle, *adv.* grievously, ii. 28. 6; greuousle, i. 11. 35.
Grippand, *v. pr. p.* seizing, ii. 51. 20.
Grof, *adj.* flat, i. 114. 23 (MS. gros footnote). See note.
Grossis, *adj.* gracious, i. 78. 5.
Grouing, *v. ger.* growing, ii. 58. 22.
Grund, *sb.* ground, i. 107. 12.
Gude, *sb.* good, i. 10. 11.
Gudis, *sb.* goods, i. 26. 20.
Gudnes, *sb.* goodness, i. 11. 16, 21.
Guid, *adj.* good, i. 91. 20.
Guidlie, *adv.* goodly, i. 54. 8.
Guild, *sb.* barberry, ii. 59. 22.
Gyde, *sb.* guide, i. 61. 31.
Gydear, *sb.* guide, i. 133. 25.
Gydis, *sb.* guides, i. 9. 6.
Gydit, *v. pp.* guided, i. 3. 10; 29. 5.
Gyf, *conj.* if, i. 39. 18.
Gyftis, *sb.* gifts, i. 15. 12.
Gysing, *v. ger.* disguising, ii. 42. 17. See note.

Habirione, *sb.* habergeon, ii. 4. 22. See note.
Had, *v. pr. t.* hold, ii. 55. 31.
Hae, *v. aux.* have, i. 25. 23 (he, footnote). See note.
Haeresie, *sb.* heresy, i. 71. 14.
Haeretable, *adj.* heritable, i. 121. 20.
Haeretage, *sb.* heritage, i. 115. 15.
Haeretikis, *sb.* heretics, i. 71. 17.
Haet, *sb.* heat, i. 26. 23. See note.
Haif, *v. aux.* have, i. 5. 3, *passim.*
Haifand, *v. pr. p.* having, i. 15. 4.
Haige, *sb.* hedge, i. 14. 23; ii. 54. 21. See note on i. 14. 23.
Haill, *adj.* whole, i. 26. 6.
Hailnes, *sb.* soundness, ii. 37. 8.
Hail-wair, *sb.* the whole, i. 52. 12; ii. 73. 9. See note on i. 52. 12.
Haist, *sb.* haste, i. 55. 20.
Haistelie, *adv.* hastily, i. 2. 22; haistily, i. 33. 6.
Hait, *v. pp.* hated, i. 31. 6.
Haitrent, *sb.* hatred, ii. 22. 18.
Hald, *v. inf.* hold, i. 4. 1; 4. 23.
Hald, *sb.* hold, place of defence, ii. 5. 1.
Haldin, *v. pp.* held, i. 10. 31; 24. 22.
Haldis, *v. pr. t.* holds, i. 27. 1.
Hale, *adj.* sound, i. 97. 29.
Halelie, *adv.* holily, ii. 70. 17.
Hali, *adj.* holy, i. 56. 21.
Halines, *sb.* holiness, i. 44. 28; ii. 18. 8.
Haly, *adj.* holy, i. 4. 33; 11. 8, 26.
Handsum, *adj.* handy, ii. 6. 10. See note.
Handwritt, *sb.* handwriting, i. 138. 6.
Hang, *v. pt. t.* hung, i. 78. 5.
Hapnit, *v. pt. t.* happened, i. 134. 12; ii. 72. 12; happynnit (footnote).
Happelie, *adv.* happily, i. 24. 7; ii. 6. 15.
Harbery, *sb.* place of refuge; *adj.* harbourous, i. 4. 2. See note.
Hard, *v. pp.* heard, i. 4. 9.
Hard, *v. pt. t.* heard, i. 37. 14; *v. pp.* 91. 25.
Harlotis, *sb.* harlots, i. 109. 20(*a*); 110. 5.

Harpit, *v. pp.* harped, reiterated, i. 18. 3.
Hart, *sb.* heart, i. 9. 9.
Hasert, *v. inf.* hazard, i. 50. 20.
Hatrent, *sb.* hatred, i. 68. 3. See note.
Hauand, *v. pr. p.* having, i. 8. 18.
Hauelie, *adv.* heavily, i. 106. 24.
Hauiar, *adj.* heavier, i. 106. 25.
Hauines, *sb.* heaviness, i. 105. 13.
Hawy, *adj.* heavy, i. 107. 4. (Cf. A.S. *hefig*, *häfig*.)
Hef, *v. aux.* have, i. 66. 13; ii. 38. 15.
Heicht, *v. pp.*, *adj.* haughty, i. 133. 13.
Heidis, *sb.* heads, i. 14. 28.
Heidles, *adj.* heedless, i. 7. 12.
Heidlingis, *adv.* headlong, ii. 67. 32.
Heip, *v. inf.* heap, i. 44. 13.
Heip, *sb.* heap, ii. 36. 3.
Heir, *adv.* here, i. 40. 20.
Heirfor, *adv.* therefore, i. 7. 18.
Heiris, *v.* hear, i. 124. 14.
Heit, *sb.* heat, i. 133. 12.
Helis, *sb.* heels, ii. 70. 35.
Hellis, *sb. pl.* hell, i. 72. 3(*b*), 6.
Helth, *sb.* health, i. 64. 13.
Helthful, *adj.* healthy, i. 4. 33; 5. 9.
Hem, *sb.* home, i. 118. 8. See note.
Hemmir, *sb.* hammer, ii. 6. 12.
Hering, *sb.*, *v. ger.* hearing, ii. 28. 13.
Hert, *sb.* heart, i. 13. 33.
Herte, *sb.* heart, i. 87. 27; *pl.* hertis, i. 34. 1.
Hertlie, *adv.* heartily, i. 67. 33.
Hertlie, *adj.* feeling, i. 96. 19.
Hes, *v. aux.* has, for *pl.* have, i. 3. 3; has, i. 3. 14; 38. 9, *passim*.
Heuinning, *sb.* haven, ii. 17. 14; 53. 29. See note on ii. 17. 14.
Heumont, *sb.* helmet, ii. 6. 12. See note.
Hiddirtillis, *adv.* hitherto, ii. 37. 26. See note.
Hidlingis, *adj.* secret, ii. 33. 18. See note.
Hie, *adj.* high, i. 3. 24; 7. 17; 8. 22.
Hieast, *adj.* highest, i. 7. 20; 65. 12.
Hiech, *adj.* high, i. 50. 33.
Hienes, *sb.* Highness, i. 11. 17.
Hierin, *adv.* herein, ii. 18. 1 (margin).
Hir, *pron.* her, i. 2. 4, *passim*.
Historiis, *sb.* histories, ii. 49. 2.
Hoip, *sb.* hope, i. 53. 32; 113. 9.
Hoipand, *v. pr. p.* hoping, i. 4. 18.
Hoipit, *v. pt. t.* hoped, i. 49. 7; *v. pp.* i. 85. 14.
Hoiss, *sb.* stockings, hose, i. 58. 32. See note.
Honorabyll, *adj.* honourable, i. 16. 23.
Honoris, *sb.* honours, i. 9. 18.
Horne, *sb.* horning, a legal form of diligence, i. 95. 1. See note.
Hors, *sb.* horse, i. 130. 7.
Horsboy, *sb.* horse-boy, i. 122. 2.
Horss, *sb. pl.* horses, i. 114. 5.
Houngerit, *v. pt. t.* hungered, ii. 12. 29.
Houngir, *sb.* hunger, ii. 12. 31.
Housse, *sb.* house, i. 7. 34.
Houssis, *sb.* houses, i. 8. 12. See note.
Huir, *sb.* whore, i. 128. 3.
Huirdum, *sb.* whoredom, i. 128. 7.
Humanitie, *sb.* humanity, nature, i. 7. 18; 10. 1.
Humelie, *adv.* humbly, i. 13. 23.
Humill, *adj.* humble, i. 3. 1; 9. 25. See note on i. 64. 3.
Humlie, *adv.* humbly, i. 10. 16.
Humlokis, *sb.* hemlocks, ii. 59. 23.
Humyll, *v. inf.*, humble, i. 33. 34.
Hundreth, *adj.* hundred, i. 6. 34; 9. 1; 86. 21. [Icel. *hundrath*.]
Huntis, *v. pr. t.* hunt, i. 128. 3.
Hurlit, *v. pp.* hurled, ii. 22. 5.
Hwnie, *sb.* honey, ii. 48. 14.
Hyech, *adj.* high, i. 43. 3.
Hyit, *v. pp.* thrown away, ii. 76. 29.
Hym, *pron.* him, i. 15. 5.
Hyne, *adv.* hence, i. 127. 28.

Idilnes, *sb.* idleness, i. 128. 13.
Ignorantis, *adj. pl.* ignorant, i. 5. 11; 5. 27.
Ignorantis, *sb.* ignorant persons, i. 8. 27. See note.
Ilis, *sb.* islands, ii. 62. 10.
Ilke, *adj.* every [O.E. *ylc*., A.S. *ælc*, *elc*], i. 6. 27.
Illuminat, *v. pp.* illuminated, i. 90. 8.
Imaginat, *adj.* imaginary, i. 119. 30.
Imaginat, *v. pr. t.* imagine, i. 120. 19; ii. 22. 19.
Immediat, *adj.* direct, i. 20. 7.
Impassible, *adj.* incapable of suffering, i. 87. 9.
Impis, *sb.* scions, i. 5. 4. See note.
Imploir, *v. inf.* implore, i. 131. 24.
Importable, *adj.* intolerable [Fr. *importable*], i. 23. 20.
Impreue, *v. inf.* impeach, i. 33. 9; disprove, i. 79. 26.
Impulsion, *sb.* impulse, ii. 63. 14.
In, *prep.* into, i. 31. 9.
Inbring, *v.* introduce, ii. 36. 22.

Inbrocht, *v. pp.* imported, ii. 21. 16.
Incall, *v.* invoke, i. 124. (headline); incallis, *v. pr. t.* i. 115. 13.
Incensuris, *sb. pl.* the burnings, i. 115. 5.
Incircumspect, *adj.* imprudent, i. 61. 5.
Incres, *sb.* increase, i. 45. 18.
Incress, *v.* increase, ii. 29. 7.
Indigentis, *sb. pl.* indigent persons, i. 115. 9.
Indiuidit, *v. pp.* undivided, i. 84. 28.
Indoutit, *adj.* undoubted, i. 66. 18.
Indoutitlie, *adv.* undoubtedly, i. 132. 22.
Indurat, *v. pp.* hardened, i. 9. 7; 134. 2.
Induring, *prep.* during, i. 29. 30. See note.
Indurit, *v. pp.* hardened, i. 37. 25.
Infinit, *sb.* infinity, infinite number, ii. 64. 14.
Infirm, *v.* weaken, i. 58. 26.
Ingere, *v. pr. t.* introduce, obtrude, i. 67. 23; *v. pt. t.* i. 21. 15. See note on i. 21. 15.
Inglis, *adj.* English, i. 32. 6 (see note on Inglis Bibill); 79. 17.
Ingyne, *sb.* ingenuity, i. 56. 24.
Ingynis, *sb.* talents, parts, dispositions, i. 5. 8; 24. 34. See note on i. 5. 8.
Inhabilitie, *sb.* unfitness, i. 7. 3.
Inhere, *v.* adhere, ii. 73. 24.
Inhibit, *v. pp.* prohibited, i. 4. 11.
Inhibitis, *v. pr. t.* i. 73. 28.
Inimeis, *sb.* enemies, i. 78. 7.
Iniunit, *v. pr. t.* enjoined [Lat. *injungere*], i. 77. 24.
Inlak, *sb.* deficiency, i. 5. 23; inlake, i. 12. 30; 75. 10. See note on i. 5. 23.
Inqueir, *v.* inquire, ii. 57. 19.
Insaciable, *adj.* insatiable, i. 44. 18.
Insameke, *conj.* insomuch, i. 42. 9. See note.
In schundir, *adv.* asunder, ii. 65. 14.
Insinuat, *v. inf.* insinuate, ii. 10. 19.
Insprayth, *sb.* furniture, i. 114. 6. See note.
Instorit, *v. pp.* restored, i. 106. 11.
Inteirly, *adv.* entirely, i. 133. 17.
Intellable, *adj.* innumerable, i. 92. 5.
Intendand, *v. pr. p.* intending, i. 8. 29.
Intendit, *v. pt. t.* leaned, i. 62. 34.
Intent, *sb.* design, i. 4. 6, margin.
Interpryse, *sb.* enterprise, i. 4. 8; -is, ii. 12. 27.
Intertineit, *v. pp.* entertained, ii. 3. 11.
Intitulit, *v. pp.* entitled, i. 37. 1.
Inueterat, *adj.* inveterate, ii. 54. 29.
Inuoluit, *v. pp.* involved, ii. 17. 11.
Invart, *adj.* inward, i. 54. 29.
Inventaris, *sb.* inventors, i. 7. 21.
Inwartlie, *adv.* inwardly, i. 65. 24.
Inweys, *v. pr. t.* inveighs, ii. 28. 7.
Inwy, *sb.* envy, i. 115. 8, margin.
Inwy, *v. inf.* envy, ii. 30. 25.
Inwying, *v. pr. p.* envying, ii. 30. 20.
Inwyous, *adj.* envious, ii. 57. 22.
Irking, *sb.* delay, ii. 76. 1.
Irkit, *v. pp.* tired, i. 39. 1; ii. 29. 12. See note on i. 39. 1.
Irne, *sb.* iron, i. 14. 3; 37. 24.
Ithanlie, *adv.* busily, i. 61. 22. See note.

Iimpis, *sb.* lack, ii. 15. 2.
Ionit, *v. pp.* united, ii. 18. 21; 41. 10.
Iouglarie, *sb.* jugglery, i. 62. 10; 87. 20. See note on i. 62. 10.
Iuge, *v.* judge, i. 16. 5.
Iugeit, *v. pp.* judged, i. 4. 8; 23. 12.
Iugement, *sb.* judgment, i. 3. 3, 17.
Iunit, *v. pp.* joined, united, i. 66. 10; 90. 19.
Iuse, *sb.* juice, ii. 65. 1.
Iust, *adj.* accurate, i. 60. 13.
Iustli, *adv.* justly, ii. 18. 1 (margin).
Iustlie, *adv.* properly, i. 18. 5.
Iwne, *v.* unite, i. 136. 32.

Kaist, *v. pt. t.* cast, i. 127. 24.
Keching, *sb.* kitchen, i. 11. 6. See note.
Kechingis, *sb.* kitchens, i. 8. 6; 9. 20.
Keipet, *v. pp.* kept, i. 115. 17, 20.
Keiping, *v. pr. p.* keeping, i. 5. 18.
Keis, *sb.* keys, i. 80. 12.
Keling, *v. pr. p.* marking with ruddle, i. 33. 32. See note.
Kempis, *sb.* champions, i. 33. 16; 62. 5. See note on i. 33. 16.
Kenling, *sb.* whelp, i. 118 (footnote).
Kepit, *v. pp.* kept, i. 13. 17.
Kingistis, *sb.* partisans of the king, i. 59. 23.
Kinismen, *sb.* kinsmen, i. 50. 30.
Kirk, *sb.* church, i. 3. 11; 5. 8.
Knaulege, *sb.* knowledge, i. 40. 29.
Knav, *v.* know, i. 106. 31; knaw, i. 6. 7.
Knawin, *v. pp.* known, i. 4. 6; 4. 16; 4. 21; 5. 20.
Knok, *v. inf.* knock, i. 61. 12.
Knok, *v. pr. t.* knock, ii. 68. 5.
Knottis, *sb.* knots, binding force (*argumentorum nexibus*), ii. 48. 18.

Knycht, *sb.* knight, i. 77. 29. On Longinus, see note on i. 77. 29.
Kow, *sb.* terror, i. 107. 12 (margin). See note.
Kyndes, *sb.* kinds, i. 98. 3.

Laborit, *v. pt. t.* laboured, i. 12. 1.
Labouris, *sb.* labours, i. 13. 11.
Lach, *v. inf.* laugh, i. 78. 25. See note.
Lachin, *v. pp.* laughed at, i. 73. 8.
Ladyis, *sb.* lady's, i. 10. 4.
Laic, *adj.* lay, i. 35. 13 ; 42. 7.
Lait, *adj.* late, i. 7. 20 ; 7. 28.
Laith, *adj.* loath, i. 11. 1.
Laitlie, *adv.* lately, i. 6. 33.
Lang, *adv.* long, i. 9. 7 ; 11. 2.
Lat, *v.* let [down], i. 3. 24. [A.S. *lætan*, Dut. *laten*.]
Lat, *v. imper.* let, i. 30. 9; ii. 52. 23.
Lattir, *adj.* latter, i. 79. 9.
Laubour, *v. inf.* labour, i. 28. 12.
Lauch, *v.* laugh, i. 5. 12.
Lauchful, *adj.* lawful, i. 2. 9; lauchfull, i. 7. 7.
Lautefull, *adj.* loyal, i. 61. 1.
Lawar, *sb.* laver, i. 81. 12. See note.
Lawaste, *adj.* lowest, i. 7. 20.
Lawtay, *sb.* loyalty, ii. 7. 3.
Lawtie, *sb.* loyalty, i. 44. 34. See note.
Layit, layt, *adj.* lay, title-page, i. 47. 8. See note on p. 87, title-page.
Layng, *adv.* long, i. 106. 7.
Layngsum, *adj.* tedious, i. 60. 8.
Leand, *v. pr. p.* lying, i. 26. 5.
Lcaris, *sb.* liars, i. 52. 16 ; ii. 10. 35.
Led, *sb.* lead, i. 14. 4 ; leid, i. 114. 20.
Leid, *v. inf.* lead, ii. 26. 1.
Leidand, *v. pr. p.* leading, i. 37. 21.
Leif, *v. pr. t.* leave, i. 18. 5 ; *v. imper.* i. 106. 2.
Leif, *v.* live, i. 110. 14, 18.
Leif, *sb.* leaf, ii. 83. 1.
Lein, *v. inf.* lean, i. 133. 21.
Leing, *v. pr. p.* lying, ii. 10. 13.
Leir, *v. inf.* learn, i. 8. 17; 24. 35; leris, ii. 28. 31 ; 35. 17, and note.
Leirning, *sb.* learning, i. 77. 16.
Leis, *sb.* lies, i. 14. 18 ; 26. 26.
Leist, *adj.* least, i. 12. 2 ; 103. 28.
Lenis, *v. pr. t. pl.* lean, i. 117. 13.
Lenthe, *sb.* length, i. 58. 25.
Lentren, *sb.* Lent, i. 27. 17 (see note); 115. 26 ; lentrene, i. 126. 9.
Lepre, *sb.* leprosy, ii. 36. 9.
Lerand, *v. pr. p.* learning, ii. 28. 24 ; lerit, *v. pp.* ii. 17. 35 ; 28. 19.
Lerning, *sb.* learning, i. 5. 28.
Les, *adj.* less, i. 5. 34 ; 8. 26.
Lest, *adj.* least, i. 18. 15.
Lestand, *v. pr. p.* remaining, ii. 37. 17. [A.S. *læstan*, O.L.Ger. *lêstian*, O.Fris. *lêsta*.]
Lesum, *adj.* lawful, allowable, i. 6. 2 ; 1. 77 (headline). See note on i. 6. 2.
Leue, *v.* live, i. 12. 22 ; 23. 8 ; 66. 21.
Leueand, *v. pr. p.* living, i. 78. 30 ; 129. 9.
Leuing, *v. ger.* living, i. 5. 28.
Leuir, *adv.* rather, i. 26. 7 ; 68. 20 ; ii. 24. 12. See note on i. 26. 7.
Leuis, *v. pr. t. pl.* live, i. 8. 19 ; 29. 31.
Leve, *v.* leave, i. 61. 16 ; 97. 11.
Leving, *sb.* living, livelihood, i. 4. 34 ; 12. 33 ; 62. 28.
Licence, *sb.* liberty, i. 2. 6.
Licht, *adj.* light, i. 52. 9.
Lichtlie, *v.* slight, ii. 81. 20.
Lichtliing, *sb.* slight, i. 82. 22; ii. 4. 7. See note on i. 82. 22.
Life, *sb.* livelihood, i. 24. 18.
Limitatis, *v. pr. t.* limit, i. 125. 25.
Lippinnis, *v. pr. t.* trusts, ii. 49. 32.
Lippir, *adj.* leprous, i. 7. 23. See note.
Lippre, *sb.* leprosy, i. 40. 23. See note.
Literis, *sb.* letters, works, ii. 48. 11.
Litil, *adv.* little, i. 72. 19.
Liue, *sb.* life, i. 74. 6.
Loist, *v. pp.* lost, ii. 73, note 1.
Lokit, *v. pp.* locked, i. 27. 24.
Loseit, *v. pp.* lost, ii. 24. 12.
Losit, *v. pp.* lost, i. 10. 35 ; ii. 73 (headline).
Louing, *v. ger.* praising, i. 4. 32 (see note) ; 9. 16.
Luckis, *v. pr. t.* look, i. 12. 32.
Lufe, *sb.* love, i. 11. 32 ; 8. 20.
Lufe, *v. pr. t.* love, i. 12. 27.
Lufis, *v. pr. t.* loves, i. 13. 26.
Lukc, *v. inf.* look, i. 13. 26.
Lustie, *adj.* graceful, handsome, i. 11. 11. See note.
Luue, *sb.* love, i. 78. 31.
Luuear, *sb.* lover, ii. 21. 12.
Luuis, *v. pr. t.* loves, i. 66. 23 ; 105. 28.
Luwe, *sb.* love, ii. 33. 17.
Lyand, *v. pr. p.* lying, i. 78. 14.
Lycht, *adj.* light, i. 23. 24.
Lychtlie, *adv.* lightly, i. 114. 10.
Lychtlyand, *v. pr. p.* slighting, ii. 71. 29. See note on i. 82. 22.
Lychtnis, *v.* illuminates, ii. 77. 29.
Lyfes, *sb.* lives, i. 4. 33.
Lyke, *adj.* like, i. 3. 6.
Lykewayis, *adv.* likewise, i. 56. 30.
Lyne, *sb.* line, ii. 7. 2.

Lyone, *sb.* lion, i. 14. 7; *pl.* lyonis, i. 123. 13.
Lytle, *adj.* little, i. 11. 10; *adv.* 23. 20.
Lyue, *sb.* life, i. 7. 19; *pl.* lyues, i. 3. 14.

Ma, *adj.* more, i. 24. 19; 28. 11. See note on i. 28. 11.
Magistratis, *sb.* magistrates, i. 94. 23.
Magnific, *adj.* magnificent, i. 5. 6; 113. 6.
Maid, *v. pp.* made, i. 2. 15; 2. 22; 25. 12.
Maill, *adj.* male, i. 82. 4.
Mainteinaris, *sb.* maintainers, i. 62. 7.
Maior, *adj.* major, i. 139. 14.
Mair, *adj.* more, i. 3. 6; 3. 20.
Mairouer, *adv.* moreover, i. 22. 3.
Maist, *adj.* most, i. 2. 1, *passim*; maiste, i. 5. 32.
Maisteris, *sb.* master's, i. 7. 34; 12. 20, 26.
Mak, *v. pr. t.* make, i. 12. 19.
Makand, *v. pr. p.* making, i. 79. 19.
Makar, *sb.* Maker, Creator, ii. 58. 24.
Makis, *v. pr. t.* makes, i. 8. 24.
Malepeirtnes, *sb.* malapertness, ii. 24. 23.
Maling, *v. inf.* act malignantly, speak evil, i. 25. 34; 33. 29; 61. 34; malinging, *v. pr. p.* i. 61. 14. See note on i. 25. 34.
Mamzeres, *sb.* bastards, i. 43. 32. See note.
Man, *v. aux.* must, i. 4. 31.
Manassing, *v. pr. p.* menacing, i. 4. 25.
Maneir, *sb.* manner, i. 89. 12; manere, i. 49. 17; manieir, i. 122. 13; maneris, i. 2. 5; 2. 7.
Manicheis, *sb.* Manicheans, ii. 42. 9, 14.
Manis, *sb.* man's, i. 5. 19.
Mankit, *v. pp.* maimed, i. 43. 31; ii. 59. 31. [L.L. *mancare*, to maim; L. *mancus*, maimed.] See note.
Mannis, *sb.* man's, i. 21. 4.
Mansuering, *v. pr. p.* swearing evil, perjuring, i. 30. 25. See note.
Manteane, *v.* maintain, ii. 8. 29; manteine, i. 42. 15.
Manteaneris, *sb.* maintainers, ii. 5. 32.
Mariage, *sb.* marriage, i. 5. 3; 73. 25.
Mariit, *v. pp.* married, i. 85. 5; 109. 13.
Marinaris, *sb.* mariners, i. 3. 10; 3. 23.
Marrowit, *v. pp.* allied, ii. 38. 23. [Lat. *sociatus*.]
Mary, *v.* marry, i. 74. 5; 109. 20(*b*).
Mater, *sb.* matter, i. 3. 21.
Mattok, *sb.* mattock, ii. 6. 5.
May, *adj.* more, i. 129. 26.
Maye, *v. aux.* may, i. 7. 16.
Mayst, *adv.* most, i. 56. 18.
Meanis, *sb.* means, ii. 7. 14.
Meanit, *v. pp.* meant, i. 101. 21.
Medicinar, *sb.* physician, ii. 13. 9.
Medle, *v. inf.* touch, i. 50. 35.
Mein, *v. pr. t.* mean, i. 3. 11.
Mein, *adj.* mean, i. 10. 33; 13. 10.
Meitis, *sb.* meats, i. 126. 19 (metis, footnote).
Mekand, *v. pr. p.* making, i. 78. 23.
Mekle, *adv.* much, i. 9. 10.
Mekle, *adj.* much, i. 24. 16.
Mell, *sb.* maul, ii. 6. 5.
Mening, *sb.* meaning, i. 17. 14.
Menit, *v. pt. t.* meant, i. 17. 13.
Menstralie, *sb.* minstrelsy, i. 45. 7.
Merchandis, *sb.* merchants, i. 7. 22.
Merchandrice, *sb.* merchandise, i. 5. 1. See note.
Mergin, *sb.* margin, i. 56. 24.
Meruelis, *adj.* marvellous, i. 50. 1, margin (meruolis, footnote); meruolous, ii. 4. 6.
Meruell, *sb.* marvel, i. 9. 6; merwell, i. 51. 8; *pl.* meruellis, merwelis, i. 15. 9, 10; 99. 5, 6.
Mes, *sb.* Mass, i. 56. 19; mess, i. 89. 11.
Mesoure, *sb.* measure, ii. 58. 34.
Mete, *adj.* suitable, i. 52. 19.
Metell, *sb.* metal, i. 75. 7.
Metropolitanes, *sb.* Metropolitans, ii. 76. 32.
Middis, *sb.* midst, i. 14. 9; middiss, i. 87. 12.
Ministrand, *v. pr. p.* administering, i. 16. 13. See note.
Ministrat, *v. inf.* administer, i. 90. 1.
Mirk, *sb.* darkness, i. 52. 20.
Mirk, *adj.* dark, i. 53. 3.
Mirknes, *sb.* darkness, i. 57. 12.
Mischeantlie, *adv.* wickedly, ii. 48. 3 (margin).
Mischeuous, *adj.* mischievous, ii. 33. 28.
Misgydit, *adj.* misguided, i. 4. 26.
Misknaw, *v. pr. t.* misapprehend, i. 28. 11.
Misordour, *sb.* disorder, i. 27. 4; 33. 20.
Misreulit, *adj.* misruled, i. 4. 26.
Missa, *sb.* mass, i. 80. 22.
Mistar (MS. mister), *sb.* necessity, i. 106. 8.

Mistoneit, *v. pp.* mistuned, i. 20. 11.
Mixt, *v. inf.* mix, ii. 60. 9.
Mockaris, *sb.* mockers, ii. 81 (headline).
Moder, *sb.* mother, i. 33. 4. A.S. *móder*.
Moist, *v. aux.* must, i. 15. 13.
Mok, *sb.* jest, i. 58. 33.
Mok, *v.* mock, i. 59. 22.
Mokrie, *sb.* mockery, ii. 81. 15.
Mollifie, *v.* mollify, i. 97. 6.
Mone, *v. aux.* must, ii. 74. 3.
Moneth, *sb.* month, i. 129. 26. See note.
Monethis, *sb.* months, i. 53. 18.
Monstres, *sb.* monsters, i. 44. 28; 6. 31.
Monstruous, *adj.* monstrous, ii. 58. 29; monstruus, i. 12. 9.
Montane, *sb.* mountain, i. 43. 3.
Monunday, *sb.* Monday, i. 23. 5.
Mony, *adj.* many, i. 3. 10, 16; 5. 23.
Monyast, *adj.* most, ii 69. 7; moniast, ii. 70. 21.
Morter, *sb.* mortar, i. 14. 17.
Most, *v. aux.* must, i. 99. 8. See note.
Mot, *v. aux.* might, i. 6. 11; 10. 24; 111. 6.
Mothe, *sb.* mouth, i. 13. 21.
Mothir, *sb.* mother, i. 73. 11.
Moueis, *v. pr. t.* moves, i. 19. 18.
Mouit, *v. pp.* moved, i. 4. 11; 10. 11.
Mowthis, *sb.* mouths, i. 139. 13.
Mude, *sb.* mud, ii. 78. 5; mwde, ii. 78. 10.
Muildis, *sb. pl.* dust, ii. 27. 22.
Munkis, *sb.* monks, i. 58. 8.
Murning, *sb.* mourning, i. 105. 10; murnyng, i. 31. 8.
Mutationis, *sb.* changes, i. 50. 3.
Mutilat, *v. pp.* mutilated, i. 43. 30.
Mycht, *v. aux.* might, i. 4. 4, 17; 13. 6.
Mychtie, *adj.* mighty, i. 20. 27.
Mylis, *sb.* miles, i. 58. 33.
Myn, *pr.* mine, ii. 13. 14.
Mynde, *sb.* mind, i. 6. 3; spirit, i. 17. 7.
Mysknaw, *v. inf.* mistake, misapprehend, i. 6. 30.
Mysknawin, *v. pp.* i. 5. 24.
Mysteriis, *sb.* mysteries, i. 21. 22; 133. 33.

Na, *adj.* no, i. 3. 6.
Naikitness, *sb.* nakedness, ii. 22. 7.
Naine, *adj.* none, i. 14. 25; nane, i. 15. 1; 76. 13.
Namit, *v. pp.* named, i. 25. 4.
Narroulie, *adv.* narrowly, ii. 45. 15.
Natuir, *sb.* nature, ii. 29. 30.
Nawayis, *adv.* nowise, i. 7. 16; naways, i. 67. 12.
Necessar, *adj.* necessary, i. 5. 19; necessare, i. 11. 4.
Neclect, *v. pr. t.* neglect, i. 90. 1.
Neclecting, *v. pr. p.* neglecting, i. 107. 19.
Necligence, *sb.* negligence, i. 12. 31; 82. 21.
Nedit, *v. pt. t.* needed, i. 17. 32.
Ned3 (nedis), *v. pr. t.* needs, i. 5. 1.
Neid, *sb.* need, i. 66. 7.
Neidnalit, *v. pp.* fastened by clinched nails, i. 139. 28. See note.
Neir, *adj.* near, i. 96. 16.
Neirly, *adv.* nearly, i. 134. 13.
Nerrast, *adj.* nearest, ii. 33. 27; nerrest, i. 96. 12.
Neu, *adj.* new, ii. 12. 33.
Neuir, *adv.* never, i. 8. 29; 12. 11.
Neulie, *adv.* newly, i. (title-page), 8.
Nixt, *adv.* next, i. 13. 14.
Nobilis, *sb.* nobles, i. 7. 27; 10. 16.
Nobyll, *adj.* noble, i. 33. 32.
Nocht, *adv.* not, i. 6. 18; nochte, i. 96. 19.
Nochtis, *sb.* nothing, i. 21. 26. See note.
Nocht*h*eles, *adv.* nevertheless, i. 9. 24 (notheles, footnote).
Noth, *adv.* not, ii. 30. 8.
Nother, *conj.* neither, i. 5. 27; 6. 21; 39. 7.
Notht, *adv.* not, i. 53. 33.
Notifiit, *v. pp.* notified, i. 132. 12 (notifiette, footnote).
Notis, *v. pr. t.* notes, i. 24. 1.
Notit, *v. pt. t.* noted, ii. 15. 16.
Notorius, *adj.* notorious, i. 11. 19.
Nouationis, *sb.* innovations, i. 54. 18; ii. title-page, 6.
Noumber, *sb.* number, i. 32. 4; noumbre, i. 2. 11.
Nummer, *sb.* number, i. 5. 29; nummir, i. 56. 35.
Nunnis, *sb.* nuns, i. 110. 21.
Nureis, *v. inf.* nourish, i. 78. 10.
Nurisear, *sb.* nurse, ii. 9. 15.
Nurissaris, *sb.* nurses, i. 7. 21.
Nurissing, *v. ger.* nourishing, i. 5. 7.
Nurissing, *adj.* nourishing, i. 126. 19.
Nycht, *sb.* night, i. 11. 24; 23. 5, 8.
Nychtbour, *sb.* neighbour, i. 13. 31; 78. 31.
Nynte, *adj.* ninth, i. 129. 14.
Nyxt, *adv.* next, i. 29. 24.

Obeyt, *v. pt. t.* obeyed, i. 127. 4.
Obiect, *v. inf.* oppose, i. 28. 11.
Obiecting, *v. pr. p.* exposing, i. 96. 20.
Obiectit, *v. pt.* exposed, i. 96. 24.
Oblising, *v. pr. p.* obliging, i. 56. 10.
Oblising, *sb.* obligation, stipulation, i. 60. 29; *pl.* oblisingis, promises, i. 54. 32.
Oblisis, *v.* obliges, i. 56. 27.
Oboedience, *sb.* obedience, i. 59. 25 (obaedience, footnote).
Oboedient, *adj.* obedient, i. 63. 17.
Obscuir, *adj.* obscure, i. 99. 2 (margin).
Obscuirlie, *adv.* obscurely, i. 107. 9.
Obtene, *v. inf.* obtain, i. 4. 15.
Obtening, *v. pr. p.* obtaining, i. 2. 5.
Ocht, *sb.* anything, i. 106. 2.
Of, *prep.* for, i. 52. 36.
Of, *prep.* at, i. 63. 19; concerning, ii. 76. 2.
Off, *prep.* of, i. 2. 19; 6. 5.
Offenssis, *sb.* offences, i. 107. 5.
Ofter, *adv.* oftener, i. 38. 11.
Öistis, *sb.* armies, hosts, ii. 62. 9. [Lat. *hostis*, M.E. *host* and *ost*.]
On, *prep.* in [on lyue=in life], i. 110. 12; 111. 8.
Onelie, *adv.* only. i. 21. 19.
Onely, *adv.* solely, i. 3. 5.
Onlyke maner=in like manner, i. 81. 13.
Ony, *adj.* any, i. 4. 11; 5. 17; either, i. 11. 20. See note.
Ony, *adj.* every, i. 103, 19.
Oppin, *adj.* open, i. 12. 16.
Oppinit, *v. pp.* opened, i. 139. 23; oppinnit, i. 17. 5.
Oppinlie, *adv.* openly, i. 52. 21.
Oppone, *v. inf.* oppose, i. 32. 20.
Or, *conj.* before, than, i. 18. 5; 26. 4.
Ordinatit, *v. pp.* ordained, i. 15. 14.
Ordour, *sb.* order, i. 2. 7; 7. 10.
Ordour (Geneva), i. 72. 18. See note here.
Orisone, *sb.* oratorical exercise, i. 25. 2. See note.
Other, *conj.* either, i. 3. 23; 30. 6; 53. 24; ii. 6. 19.
Oueralquhar, *adv.* everywhere, ii. 6. 33.
Ouermekle, *adv.* too much, ii. 49, 32.
Ouerquhemlit (*read* ouerquhelmit), *v. pp.* overwhelmed, ii. 22. 11.
Ouerschaddowit, *v. pp.* overshadowed, ii. 41. 29.
Ouerslippit, *v. pp.* omitted, ii. 18. 2.
Ouirlaidin, *v. pp.* overloaded, ii. 80. 16.
Ouirthrawin, *v. pp.* overthrown, ii. 3. 17.
Oukly, *adv.* weekly, i. 126. 10.
Oulk, *sb.* week, i. 129. 26.
Ourcum, *v.* overcome, ii. 25. 22.
Oute, *prep.* out, i. 6. 23.
Outgait, *sb.* egress, i. 138. 16.
Outlay, *adj.* extraneous, ii. 61. 29.
Outruiting, *v. ger.* outrooting, i. 11. 30.
Owtrageouslie, *adv.* outrageously, ii. 78. 33.
Oxin, *sb.* oxen, i. 123. 13.
Oy, *sb.* grandson, i. 125. 17. Gael. *ogha*.

Pace, *sb.* peace, i. 30. 25.
Pacifiit, *v. pp.* pacified, i. 13. 11.
Padokis, *sb.* toads, ii. 31. 25. [Vin. Lat. *ranæ*.]
Padzeane, *sb.* pageant, ii. 10. 7.
Palice, *sb.* palace, ii. 21. 26.
Pance, *v. inf.* meditate, i. 134. 7.
Panceand, *v. pr. p.* meditating, i. 11. 23. See note.
Pane, *sb.* pain, i. 102. 20.
Panis, *sb.* pains, i. 67. 19.
Papa, *sb.* Pope, i. 59. 17; Pape, i. 59. 22.
Papistrie, *sb.* Popery, i. 71. 6. See note.
Paraduentuir, *adv.* peradventure, ii. 30. 1.
Paroche, *adj.* parish, i. 106. 17; 128. 30.
Parochin, *sb.* parish, i. 43. 28.
Partakaris, *sb.* partakers, i. 85. 2.
Parte, *sb.* party, ii. 82. 13.
Partie, *adj.* variegated, ii. 6. 10. See note.
Partiis, *sb.* parties, i. 74. 6.
Partisman, *sb.* partaker, ii. 45. 28 (margin).
Party, *sb.* partner, i. 110. 15, 16.
Pas, *v. imp.* pass, i. 106. 3.
Pasche, *sb.* Passover, Easter, i. 2. 22. See note.
Passible, *adj.* capable of suffering, i. 87. 8.
Passis, *v. pr. t.* perish [Lat. *pereunt*], ii. 55. 36.
Pastores, *sb.* pastors, i. 2. 3; 3. 11; 4. 27.
Pastour, *sb.* pastor, i. 7. 4; 12. 19.
Patriark, *sb.* Patriarch, i. 56. 4.
Patroun, *sb.* patron, i. 138. 14.
Pece, *sb.* piece, i. 56. 21; ii. 17. 33.
Peirceand, *adj.* piercing, i. 37. 19.
Peirsis, *v. pr. t.* pierces, i. 21. 11.

Peirsit, *v. pt. t.* pierced, i. 77. 29; ii. 44. 23.
Pennyis, *sb.* pennies, i. 140. 3 (margin).
Penuritie, *sb.* penury, ii. 4. 10.
Peple, *sb.* people, i. 7. 12.
Peraduentuir, *adv.* peradventure, i. 138. 6.
Perelous, *adj.* perilous, ii. 49. 27.
Perfite, *adj.* perfect, i. 5. 25; perfyte, i. 75. 19.
Perfyte, *v. inf.* finish, perfect, i. 91. 11.
Perfytear, *adj.* more perfect, i. 62. 5.
Perfytit, *v. pp.* finished, i. 76. 8.
Perise, *v* perish, i. 6. 24; periss, i. 82. 5.
Perissit, *v. pp.* perished, i. 40. 13.
Perrel, *sb.* peril, i. 3. 19; perrell, i. 19. 8.
Persaue, *v.* perceive, i. 4. 20; 21. 23.
Persaueand, *v. pr. p.* perceiving, i. 64. 15.
Persequitioun, *sb.* persecution, i. 67. 3.
Perseuerantlie, *adv.* perseveringly, ii. 20. 15.
Perseuit, *v. pt. t.* perceived, i. 53. 3.
Persones, *sb.* persons, i. 5. 27; 10. 32.
Persuaid, *v. pr. t.* persuade, i. 9. 12.
Persuerance, *sb.* perseverance, i. 135. 4.
Persuitand, *v. pr. p.* persecuting, i. 95. 14 (persuttand, footnote).
Persuitit, *v. pp.* persecuted, i. 67. 6. See note.
Pertening, *v. pr. p.* pertaining, i. 129. 27.
Pertenis, *v. pr. t.* pertains, i. 101. 30; 102. 3.
Peruerst, *adj.* perverse, i. 33. 32; perversit, i. 37. 21.
Peruertis, *v. pr. t.* pervert, ii. 28. 26.
Philosophouris, *sb.* philosophers, ii. 49. 13.
Phrenesie, *sb.* fren3y, i. 4. 9; ii. 10. 35. [M.E. *frenesye;* O.Fr. *frenaisie, frenesie;* Late Gr. φρένησις.] See note on i. 4. 9.
Pilgrum, *sb.* pilgrim, ii. 16. 6.
Pissance, *sb.* power, i. 94. 20.
Pissant, *adj.* powerful, i. 138. 14.
Plagis, *sb.* plagues, i. 8. 10 (sidenote); plaigis, i. 9. 2; plaige, i. 21. 8; 21. 14.
Plane, *adj.* plain, i. 4. 7; 63. 8.
Planelie, *adv.* plainly, i. 20. 18.
Platt, *adv.* directly, flatly, i. 53. 19 (see note); 72. 9.
Playand, *v. pr. p.* playing, i. 7. 22; playande, i. 7. 26.
Playng, *adj.* playing, ii. 42. 1.
Pleidaris, *sb.* pleaders, i. 61. 20.
Pleis, *v. pr. t.* please, i. 43. 24.
Plentuesnes, *sb.* plenteousness, i. 78. 4.
Plesance, *sb.* pleasure, ii. 57. 11. [Vin. Lat. *venustatem.*]
Plesand, *adj.* pleasant, i. 23. 24.
Plesis, *v. pr. t.* pleases, i. 12. 21.
Plesour, *sb.* pleasure, i. 114. 11.
Plesouris, *sb.* pleasures, i. 128. 6.
Plessis, *v. pr. t.* pleases, i. 125. 28.
Plesuir, *sb.* pleasure, i. 50. 21; 52. 18.
Pley, *sb.* dispute, ii. 8. 6; 11. 6.
Pluk, *v.* pluck, ii. 54. 14; 81. 24.
Pœnitent, *adj.* penitent, i. 80. 13.
Poiss, *sb.* treasure, ii. 56. 30. See note.
Policiaris, *sb.* improvers, i. 45. 20. See note.
Policie, *sb.* policy, government, i. 128. 17.
Polise, *v.* polish, ii. 60. 28.
Porpose, *sb.* purpose, i. 71. 9 (margin); ii. 4. 27.
Portis, *sb.* gates, ii. 4. 18.
Posseid, v. possess, i. 115. 14.
Pot, *sb.* pit, ii. 67. 32.
Potestatis, *sb.* potentates, powers, i. 23. 23.; ii. 23. 3.
Potis, *sb.* pits, ii. 63. 18.
Poyit, *v. pp.* struck, poked up, i. 8. 2. See note.
Poynct, *sb.* point (*pl.* -is), i. 26. 6.
Poysonit, *v. pp.* poisoned, i. 118, footnote; poysonnit, ii. 19. 27.
Poysonnaris, *sb.* poisoners, i. 52. 17.
Poysoun, *sb.* poison, ii. 12. 35.
Practik, *sb.* practice, i. 57. 12.
Practise, *sb.* practice, i. 74. 6.
Practissis, *v. pr. t.* practise, i. 9. 28.
Prædecessouris, *sb.* predecessors, i. 95. 4.
Prædestinat, *adj.* predestinated, i. 108. 10.
Præfer, *v.* prefer, i. 59, 33; 71. 1.
Præiudice, *sb.* prejudice, ii. 33. 20.
Præparit, *v. pp.* prepared, i. 139. 25.
Præscrivit, *v. pp.* prescribed, i. 129 (headline).
Præsentis, *sb.* instruments, i. 68. 24.
Præsentlie, *adv.* presently, i. 133. 16.
Præsumptuows, *adj.* presumptuous, i. 50. 27.
Præuentit, *v. pp.* prevented, i. 81. 25. See note.
Prais, *sb.* praise, i. 4. 31.
Pray, *sb.* prey, i. 14. 7.
Pray, *v.* prey, i. 39. 14.
Prayar, *sb.* prayer, i. 6. 1.
Prayse, *sb.* praise, i. 5. 16.
Prechand, *v. pr. p.* preaching, i. 75. 8.

Precheours, *sb.* preachers, i. 2. 6; prechouris, i. 10. 13.
Preiss, *v.* endeavour, ii. 3. 7 (see note); exert one's self, ii. 44. 30. [M.E. *pressen*, Fr. *presser*.]
Preisthed, *sb.* priesthood, i. 20. 25; 21. 26.
Prent, *sb.* print, i. 60. 9.
Prenting, *sb.* printing, i. 60. 7 (side-note).
Prescrivit, *v. pt. t.* prescribed, i. 126 (headline).
Presis, *v. pr. t.* press, exert themselves, i. 24. 21. Cf. *supra*, preiss.
Presoneris, *sb.* prisoners, i. 37. 22.
Prestis, *sb.* priests, i. 41. 1.
Pretious, *adj.* precious, i. 29. 10.
Preue, *v. inf.* prove, i. 18. 19; 19. 5; 20. 2.
Prik, *sb.* prick, i. 61. 11.
Prik, *sb.* pinnacle, ii. 66. 27. [Vin. Lat. *pinnam*.]
Primat, *sb.* Primate, i. 19. 17. See note.
Priuilegis, *sb.* privileges, ii. 44. 31.
Probationis, *sb.* proofs, ii. 36. 3.
Probatioun, *sb.* probation, discipline, ii. 36. 23.
Proceid, *v. inf.* proceed, i. 68. 2.
Procuir, *v. pr. t.* advocate, vindicate, i. 57. 2, 10.
Procutar, *sb.* procurator, i. 58. 34; procutor, i. 59. 26; procutour, i. 56. 26. See note on i. 56. 26.
Professouris, *sb.* professors, ii. 7. 29.
Profetis, *v. pr. t.* profits (proffetis, footnote), i. 19. 6.
Proffet, *v.* profit, ii. 8. 21.
Proffettis, *v. pr. t.* profits, i. 97. 19.
Proffitabyll, *adj.* profitable, i. 12. 34.
Prolixt, *adj.* prolix, i. 69. 12.
Promissioun, *sb.* promise, i. 125. 10.
Promist, *v. pp.* promised, ii. 18. 4.
Promitt, *v. inf.* promise, i. 56. 8.
Promitting, *v. pr. p.* promising, i. 67. 18.
Promotit, *v. pp.* promoted, i. 110. 25.
Promoueris, *sb.* patrons, i. 3. 12. See note.
Pronunceand, *v. pr. p.* pronouncing, i. 91. 5.
Pronunces, *v. pr. t.* pronounces, i. 9. 21.
Prophanatioun, *sb.* profanity, the prophaning of, ii. 69. 1.
Prophanit, *v. pp.* defiled, ii. 21. 32.
Propheciis, *v. pr. t.* prophesies, i. 127. 9.
Propheciit, *v. pp.* prophesied, i. 75. 13.
Prophete, *sb.* preacher, i. 27. 32; 28. 14. See note on i. 27. 32.
Prophetie, *sb.* prophecy, i. 90. 9.
Prophetise, *sb.* prophetess, i. 121. 12.
Propir, *adj.* proper, i. 72. 5.
Propirteis, *sb.* properties, i. 87. 3, 9.
Propone, *v. inf.* propose, set forth, i. 2. 6.
Proponit, *v. pt. pp.* proposed, i. 2. 13.
Propre, *adj.* proper, ii. 41. 10.
Propyne, *v. inf.* present, ii. 27. 19. [Vin. Lat. *propinare*.]
Prouest, *sb.* provost, i. 2. 17; prouestis, i. 94. 22. See note on i. 26. 14(*a*).
Prouokis, *v. pr. t.* provoke, i. 94. 21.
Pryce, *sb.* esteem, i. 5. 34. See note.
Pryces, *sb.* prices, i. 6. 10.
Prydefull, *adj.* proud, i. 21. 9; pryedful, ii. 31. 33.
Publict, *adj.* public, ii. 21. 28.
Puft, *v. pp.* puffed, i. 37. 11.
Puft, *sb.* puff, ii. 10. 8.
Puldre, *sb.* powder, i. 114. 7. See note.
Pullit, *v. pp.* pulled, i. 3. 15.
Puneis, *v. inf.* punish, i. 33. 33.
Punisement, *sb.* punishment, i. 19. 20; punisment, i. 21. 7; punischement, i. 121. 13.
Punissis, *v. pr. t.* punishes, i. 8. 11.
Pure, *adj.* poor, i. 5. 6, 7. See notes on i. 5. 6; 8. 4.
Purssis, *sb.* purses, i. 123. 6.
Putand, *v. pr. p.* putting, i. 7. 31.
Pynefull, *adj.* troublesome, i. 23. 19.
Pyntit, *v. pp.* painted, i. 55. 24; ii. 64. 16.

Quair, *adv.* where, ii. 64, 15.
Queir, *sb.* choir, i. 11. 6. See note.
Quene, *sb.* queen, i. 2. 2; quenis, *pl.* i. 32. 1.
Queneistis, *sb.* partisans of the queen, i. 59. 23.
Quhairat, *adv.* whereat, i. 3. 13.
Quhairby, *adv.* whereby, ii. 58. 20.
Quhairin, *adv.* wherein, i. 2. 15.
Quhais, *rel. pr.* whose, i. 29. 29; 56. 14.
Quhare, *adv.* where, i. 8. 35.
Quhareat, *adv.* whereat, i. 78. 12.
Quharethrow, *conj.* wherefore, ii. 3. 15.
Quharewith, *adv.* wherewith, i. 67. 18.
Quharthrow, *adv.* wherefore, ii. 24. 13.
Quhat, *inter. pr.* what, i. 5. 1, 21; 7. 24, 27; quhate, i. 5. 34; 9. 6.

Quhateuir, *adj.* whatever, i. 77. 16.
Quhatkin, *pr.* what kind of, i. 60. 5.
Quhatsumeuir, *pron.* whatever, i. 10. 2.
Quhattin, *pron.* what kind of, i. 57. 17; ii. 32. 22. See note on i. 57. 17.
Quhay, *rel. pr.* who, i. 5. 5; 12. 15.
Quheit, *sb.* wheat, i. 120. 15; 128. 16; ii. 56. 17.
Quhen, *adv.* when, i. 2. 22; 6. 13.
Quhensoeuir, *adv.* whenever, ii. 8. 27.
Quhi, *conj.* why, i. 28. 25.
Quhidder, *conj.* whether, i. 4. 32; 51. 35; qvhidir, i. 73. 1.
Quhil, *conj.* until, i. 7. 4; quhill, i. 4. 14; 25. 30.
Quhilk, *rel. pr.* which, i. 3. 19; 4. 15; 4. 19; 5. 24; quhilkis (quhilks), *pl.* i. 2. 11, 11 (footnote).
Quhirlie, *adj.* yearly, i. 8. 9. See note.
Quhois, *rel. pr.* whose, i. 18. 18; 71. 18.
Quhome, *rel. pr.* whom, i. 9. 29.
Quhou, *adv.* how, i. 24. 11; quhow, i. 58. 10; 89. 18.
Quhoumekle, *adj.* how much, i. 125. 27; ii. 21. 16.
Quhouoft, *adv.* as often as, ii. 42. 3.
Quhowsone, *adv.* how soon, ii. 70. 6.
Quhryne, *v.* squeak, growl, i. 8. 3. See note.
Quhy, *conj.* why, i. 9. 2.
Quhylis, *adv.* whilst, ii. 49. 31, 32, 33, 34.
Quhynge, *v.* whine, i. 8. 3. See note.
Quhyte, *adj.* white, i. 83. 12; 84. 16.
Quik, *adj.* living, i. 75. 19.
Quikin, *v. pp.* quicken, ii. 23. 24.
Quow, *adv.* how, i. 125. 4.

Radiar, *adj.* readier, ii. 66. 20; radiast, readiest, i. 18. 7, *ibid.* (margin).
Rady, *adj.* ready, i. 90. 12.
Raid, *sb.* a road for ships, ii. 53. 35.
Raigeing, *v. pr. p.* raging, i. 51. 7.
Raill, *v. pr. t.* jest, rail, i. 50. 23; railze, i. 65. 26.
Raip, *sb.* rope, i. 50. 19.
Rander, *v.* render, ii. 57. 1; *v. pp.* ii. 56. 30.
Ransoun, *sb.* ransom, i. 105. 4. See note.
Raschelie, *adv.* rashly, ii. 30. 2.
Rattill, *v. pr. t.* talk incessantly, i. 50. 24.
Rauenous, *adj.* ravenous, ii. 64. 6.
Rauisching, *v. pr. p.* ravishing, i. 14. 15.
Rayling, *sb.* railing, i. 56. 25; ii. 81. 21.
Raynit, *v. pp.* rained, i. 14. 5.
Reasone, *sb.* reason, i. 7. 16.
Recognoscit, *v. pp.* recognised, ii. 83. 3(*b*).
Recouncelit, *v. pp.* reconciled, ii. 4. 3.
Red, *v.* read, i. 17. 10; 129. 20.
Reddines, *sb.* readiness, ii. 16. 11.
Reddy, *adj.* ready, i. 10. 28.
Redemar, *sb.* Redeemer, ii. 41. 5.
Reduceing, *v. pr. p.* reducing, ii. 17. 34.
Reformaris, *sb.* reformers, i. 83. 26; reformearis, i. 12. 20.
Refreschit, *v. pp.* refreshed, ii. 12. 32.
Reft, *v. pp.* lifted up, snatched up, i. 8. 22. See note.
Refuiseis, *v. pr. t.* refuses, i. 136. 2 (sidenote).
Regiment, *sb.* rule, i. 9. 30.
Regnand, *v. pr. p.* reigning. i. 44. 29.
Regnit, *v. pt. t.* reigned, i. 121. 19.
Reid, *v. pr. t.* read, i. 15. 1.
Reidar, *sb.* reader, i. 23 (headline).
Reidyng, *v. pr. p.* reading, i. 11. 24.
Reikit, *v. pt. t.* smoked, ii. 64. 21.
Reinzeis, *sb.* reins, i. 55. 28.
Reiect, *v. pr. t.* reject, i. 127. 18.
Reiose, *v. inf.* rejoice, i. 32. 25; reioss, *v. pr. t.* i. 93. 16; reioyses, *v. pr. t.* i. 8. 21. See note on i. 32. 25.
Reknis, *v. pr. t.* reckons, ii. 58. 5; *v. pp.* i. 56. 34.
Remane, *v.* remain, i. 41. 2; remanis, ii. 17. 6; remanyng, ii. 43. 18.
Remeid, *sb.* remedy, i. 4. 28; 44. 13; remede, i. 44. 16.
Remember, *v. inf.* remind, i. 19. 29; remembiris, rememberest, i. 106. 1.
Remuif, *v. inf.* remove, i. 95. 9.
Renegatis, renigatis, *sb.* renegades, i. 58. 9; 137. 3 (rennigatis, footnote). See note on i. 58. 9.
Rennigatt, i. 110. 7 (rennigant, footnote).
Renownit, *adj.* renowned, i. 27. 23.
Rentis, *sb.* incomes, rentals, rental, i. 6. 8. See note on i. 8. 30.
Renunce, *v.* renounce, i. 21. 30; renunceis, i. 21. 28.
Repetis, *v. pr. t.* repeats, i. 30. 5.
Replyit, *v. pt. pp.* replied, i. 2. 15.
Repreif, *sb.* reproof, i. 3. 23; 111. 2.

Repreue, *v. pr. t.* reprove, reprehend, i. 85. 7 ; 101. 18.
Reproche, *sb.* reproach, i. 7. 17.
Repugne, *v. inf.* oppose, be repugnant, i. 88. 4. [Lat. *repugnare*, Fr. *repugner*.]
Requeist, *v. pr. t.* request, i. 60. 20 ; ii. 33. 25.
Requeris, *v. pr. t.* requires, i. 61. 4.
Resaue, *v.* receive, i. 7. 3.
Resauing, *v. ger.* receiving, i. 90. 8.
Resauit, *v. pp.* received, i. 14. 8 ; ressauit, i. 22. 3 ; ressaues, i. 64. 19 ; ressauis, i. 84. 31 ; ressauit (recewit, footnote), i. 95. 19, 21.
Resipiscentia, *sb.* conversion, repentance (Lat.), i. 107. 10.
Resonis, *sb.* reasons, i. 4. 5 ; ressonis, i. 4. 20.
Ressonable, *adj.* reasonable, i. 4. 16.
Ressoning, *sb.* reasoning, i. 11. 3 ; 56. 17. See note on i. 56. 17.
Rethorik, *sb.* rhetoric, i. 25. 19.
Retractatioun, *sb.* retraction, ii. 70. 14.
Reuar, *sb.* river, i. 84. 6.
Reueist, *v.* carried away, ii. 53. 18. [Vin. Lat. *rapiuntur*.]
Reuelit, *v. pp.* revealed, i. 44. 15.
Reuin, *v. pp.* torn up, i. 114. 22.
Reuiss, *v.* snatch away, fill with ecstasy, ii. 16. 17 ; reuissit, *pp.* i. 53. 27 ; ii. 16. 16. [M.E. *rauischen*, *ravissen*, O.Fr. *ravir*.] See note on ii. 16. 17.
Reularis, *sb.* rulers, i. 14. 14 ; rewlaris, i. 3. 15 ; 4. 14.
Reule, *sb.* rule, i. 66. 2.
Reuling, *sb.* ruling, i. 4. 26.
Reull, *sb.* rule, i. 5. 8 ; 49. 13.
Reuolueand, *v. pr. p.* revolving, i. 23. 10.
Rewth, *sb.* pity, ii. 53. 27.
Rinnand, *v. pr. p.* running, ii. 13. 5.
Rokis, *sb.* rocks, i. 3. 19.
Rolkis, *sb.* rocks, i. 3. 9 ; 4. 24 ; -es, ii. 22. 6. See note on i. 3. 9.
Roryng, *v. pr. p.* roaring, i. 14. 7.
Rottin, *adj.* rotten, i. 114. 23.
Roum, *sb.* room, place, i. 43. 15.
Roumes, *sb.* farm-lands, i. 8. 9 ; 50. 32. See note on i. 8. 9.
Roust, *sb.* rust, i. 14. 3.
Rubberie, *sb.* robbery, i. 14. 20.
Rubbit, *v. pp.* robbed, i. 105. 24.
Rugis, *v. pr. t.* tear or haul away, i. 9. 19 ; rugit, ii. 22. 14. See note on i. 9. 19.
Ruid, *adj.* inexperienced, i. 9. 13. See note.
Ruidnes, *sb.* rudeness, i. 107. 22 ; 108. 5.
Ruitis, *sb.* roots, i. 127. 20.
Ruitit, *v. pp.* rooted, ii. 53. 1.
Ruscheand, *v. pr. p.* rushing, ii. 13. 5.
Rute, *sb.* root, i. 12. 7.
Rutis, *sb.* roots, i. 6. 29 ; 7. 10.
Ryche, *adj.* rich, i. 5. 8 ; 9. 1.
Rycht, *adj.* right, i. 3. 8.
Rycht, *adv.* right, i. 11. 4.
Rychteousnes, *sb.* righteousness, i. 41. 13.
Ryhteous, *adj.* righteous, i. 91. 15.
Ryiss, *v.* rise, ii. 50. 5.
Ryotous, *adj.* riotous, i. 62. 26 (royt-ous, footnote) ; ii. 82. 10.
Rypear, *adj.* riper, ii. 58. 17.
Rypnes, *sb.* ripeness, ii. 58. 8.
Rysis, *v. pr. t.* rises, i. 76. 12.
Ryue, *v. inf.* rob, tear asunder, ii. 33. 30, 31 ; revin, *v. pp.* ii. 33. 31 ; ryues, *pr. t.* ii. 65. 14.

Sa, *adv.* so, i. 6. 16 ; 6. 18.
Sacrificear, *sb.* sacrificer, i. 90. 24.
Sact, *v. inf.* sack, ii. 5. 3. See note.
Safer, *adv.* so far, i. 7. 31.
Saidis, *adj.* said, i. 2. 13 ; 33. 24.
Saif, *v. inf.* save, i. 6. 21.
Saifgairde, *sb.* safeguard, i. 66. 8 ; saifgaird, ii. 35. 19.
Saifing, *prep.* saving, i. 9. 18.
Saifit, *v. pp.* saved, i. 73. 27.
Saige, *adj.* sage, i. 5. 14.
Sair, *adj.* sore, i. 101. 4.
Sairlye, *adv.* sorely, i. 5. 25.
Sait, *sb.* see, ii. 25. 19.
Saitis, *sb.* sees, i. 106. 17.
Salis, *sb.* sails, i. 3. 18.
Sall, *v. aux.* shall, i. 2. 24 ; 4. 18. 32 ; 6. 23.
Saluiour, *sb.* Saviour, i. 2. 21.
Samekle, *adv.* so much, i. 42. 12.
Samin, *adj.* same, i. 5. 18 ; samyn, i. 3. 14 ; 4. 19.
Sanctis, *sb.* saints, i. 5. 35 ; 27. 13 ; 119. 26.
Sang, *sb.* song, i. 45. 6.
Sangleris, *sb.* wild boars, i. 45. 14. See note.
Saterday, *sb.* Saturday, i. 28. 19 ; 116. 20.
Satifie, *v. inf.* satisfy, i. 67. 20.
Sauagelie, *adv.* savagely, ii. 7. 31.
Sauff, *adj.* safe, i. 81. 12. See note.
Sauld, *v. pt. t.* sold, i. 6. 9 ; 114. 15(*a*).
Saule, *sb.* soul, i. 11. 19.
Saulis, *sb.* souls, i. 3. 22 ; 6. 1 ; 14. 8.
Saw, *v. pr. t.* show, i. 77. 1.

Saw, *v. inf.* sow, i. 78. 9.
Sawaris, *sb.* sowers, ii. 6. 30.
Sawin, *v. pp.* sown, i. 25. 16.
Sawis, *v. pr. t.* sows, i. 77. 28, sidenote; 122. 23.
Sayand, *v. pr. p.* saying, i. 7. 23, 26.
Sayd, *v. pt. t.* said, ii. 55. 6; says, 76. 26.
Sayngis, *sb.* sayings, i. 57. 11.
Scabbit, *adj.* scabbed, i. 43. 31.
Scairslie, *adv.* sparsely, i. 122. 23, 24 (skarslie, footnote).
Schaddow, *sb.* shadow, i. 62. 1; 85. 29.
Schaik, *v. pr. t.* shake, ii. 27. 20.
Schaikin, *v. pp.* shaken, ii. 21. 22.
Schaldis, *sb.* shallows, i. 3. 13. See note.
Schame, *sb.* shame, i. 33. 16.
Schameleslie, *adv.* shamelessly, ii. 57. 4.
Schap, *sb.* shape, ii. 59. 17.
Scharpear, *adj.* sharper, i. 139. 34.
Schau, *v. pr. t.* show, i. 71. 17; schaw, i. 4. 7.
Sche, *pron.* she, i. 97. 11 (scho, footnote).
Sched, *v. inf.* shed, i. 14. 15.
Scheip, *sb.* sheep, ii. 7. 9.
Scheir, *v.* reap, i. 122. 24; ii. 59. 12.
Scheu, *v. pr. t.* show, ii. 5. 8; schew, i. 18. 18; 21. 9. See note on i. 18. 18.
Schewbreid, *sb.* shew-bread, i. 111. 26.
Schinand, *v. pr. p.* shining, ii. 24. 20.
Schip, *sb.* ship, i. 3. 6, 14, 19.
Schipmenis, *sb.* shipmen's, i. 52. 19.
Schir, *sb.* sir, i. 7. 27; 16. 20. See note on 'Schir Johne,' i. 15. 22.
Schismatikis, *sb.* schismatics, i. 41. 15.
Scho, *pron.* she, i. 12. 35.
Schorne, *v. pp.* shorn, i. 128. 15.
Schort, *adj.* short, i. 4. 31.
Schortliar, *adv.* more shortly, ii. 45. 14.
Schott, *v. pt. t.* expelled, i. 49. 5.
Schrynkis, *v. pr. t.* shrink, i. 28. 9.
Schuil, *v. inf.* shovel, ii. 5. 19.
Schuit, *v.* shoot, i. 132. 15.
Schundir, cf. In schundir, ii. 65. 14.
Schute, *v.* drive, i. 45. 11; schut, i. 45. 13; schuiting, *v. pr. p.* i. 8. 8.
Schyning, *adj.* shining, ii. 27. 2.
Schyre, *sb.* shire, i. 102. 13.
Science, *sb.* knowledge, i. 16. 8, 16; 23. 13. See note on i. 23. 13.
Sclander, *sb.* slander, i. 53. 33; 55. 32.
Sclanderit, *v. pp.* slandered, i. 67. 2.
Sclinder, *adj.* slender, i. 52. 9. See note.
Scoir, *sb.* score, i. 47. 3.
Scoleris, *sb.* scholars, i. 20. 11, 23.
Scriptuir, *sb.* Scriptures, i. 73. 29; Scriptur, i. 19. 22.
Scuil, *sb.* school, i. 24. 20; scule, i. 23. 11; sculis, i. 24. 14; 25. 13.
Scurge, *sb.* scourge, i. 9. 3.
Se, *v. pr. t.* see, i. 26. 27.
Searce, *v. inf.* search, i. 14. 16. See note.
Sectare, *sb.* sectary, i. 70. 4 (margin).
Secunde, *adj.* second, i. 12. 18.
Sedis, *sb.* seeds, i. 24. 15.
See, *sb.* sea, i. 87. 11.
Segregat, *v. pp.* separated, i. 66. 13; 135. 30; ii. 30. 11.
Segregatioun, *sb.* separation, i. 98. 18.
Seid, *sb.* seed, i. 82. 2; ii. 58. 18.
Seige, *sb.* siege, i. 139. 34.
Seik, *adj.* sick, i. 43. 30.
Seikis, *v. pr. t.* seek, i. 21. 28.
Seiknes, *sb.* sickness, i. 110. 16.
Seil, *sb.* seal, i. 107. 27.
Seirceand, *v. pr. p.* searching, ii. 18. 7.
Seircearis, *sb.* investigators, i. 24. 29.
Seirceit, *v. pt. t.* searched, i. 51. 33.
Seis, *v. pr. t.* sees, i. 6. 22; 59. 19.
Seis, *sb.* seas, i. 96. 17.
Self, *sb.* self, i. 24. 2; *adj.* ii. 46. 11.
Selfis, *pron.* selves, i. 4. 30; 7. 19.
Selfis, *adj.* same, i. 10. 5.
Selis, *sb.* seals, ii. 23. 1.
Selit, *v. pp.* sealed, ii. 23. 2, 6.
Sempill, *adj.* simple, i. 60. 32.
Semple, *adj.* simple, i. 78. 24.
Sen, *conj.* since, i. 3. 21; 4. 10, 34; 9. 4.
Sen, *prep.* since, i. 72. 21.
Send, *v. pp.* sent, i. 17. 13, 25.
Sensis, *sb.* senses, i. 21. 10.
Sensyne, *adv.* since then, i. 42. 5, 25.
Sentenceis, *sb.* sayings, declarations, ii. 64. 16.
Sepulturis, *sb.* sepulchres, i. 113. 2, 13, 15, 18.
Serce, *v. inf.* search, ii. 20. 8.
Seruis, *v. pr. t.* serves, i. 8. 10; ii. 28. 20; seruise, ii. 8. 25.
Servands, *sb.* servants, i. 5. 15. See note.
Seth, *v. pp.* set (an error corrected by Winzet, cf. vol. ii. p. 83), i. 47. 11.
Seueir, *adj.* severe, i. 21. 6; 114. 12.
Seueirlie, *adv.* severely, i. 94. 13.

Seueralie, *adv.* severally, i. 42. 23.
Seuinfauld, *adj.* sevenfold, ii. 24. 19, 20.
Seuint, *adj.* seventh, i. 28. 13, 18.
Seuinty-twa, *adj.* seventy-two, i. 17. 22.
Sewin, *adj.* seven, i. 29. 20; 42. 9.
Sex, *adj.* six, i. 28. 12; sixth, i. 28. 22.
Sic, *pr.* such, i. 10. 34.
Sick, *pr.* such, i. 15. 6.
Siclyke, *adj.* such-like, i. 6. 1; 9. 27.
Siklyze, *adj.* suchlike, i. 123. 7. See note.
Sillie, *adj.* silly, i. 45. 1.
Siluir, *adj.* silver, i. 114. 17.
Simple, *sb.* simpleton, i. 9. 10 (margin).
Sindry, *adj.* several, i. 20. 2.
Sinnaris, *sb.* sinners, i. 73. 20; 114. 27.
Sklate, *sb.* slate, i. 114. 22.
Skyis, *sb.* skies, i. 20. 8.
Slane, *v. pp.* slain, i. 127. 1; ii. 23. 24.
Slaueis, *sb.* slaves, ii. 24. 14 (margin); slauis, i. 97. 20.
Slawchtir, *sb.* slaughter, ii. 22. 25.
Slawes, *sb.* slaves, i. 50. 19.
Slawlie, *adv.* slowly, ii. 60. 34.
Sleip, *v. sb.* sleep, i. 6. 13; sleipand, *v. pr. p.* i. 3. 10; slepis, *v. pr. t.* i. 6. 21.
Sleuthful, *adj.* slothful, i. 5. 21; 3. 10. See note on i. 5. 21.
Sliddin, *v. pp.* slidden, i. 58. 17.
Slokin, *v. inf.* quench, ii. 77. 23.
Slonkis, *sb.* ditches, ii. 19. 5.
Slotit, *v. pp.* fastened by a bolt [cf. O.Fries. *slot*, from *sluta*, to shut; Dut. *sluiten*], i. 139. 27.
Slummeris, *v. pr. t.* slumbers, i. 6. 21.
Slummir, *sb.* slumber, ii. 13. 6.
Smallaste, *adj.* smallest, i. 6. 23.
Smeir, *v. pr. t.* smear, ii. 64. 27.
Smit, *v.* infect, ii. 30. 12.
Smot, *sb.* stain, i. 13. 29; 26. 11; *pl.* smotis, i. 13. 36.
Smotit, *v. pp.* smutted, i. 13. 18. See note. Smottit, i. 43. 30.
Snairis, *sb.* snares, i. 60. 33.
Snapperit, *v. pp.* stumbled, ii. 10. 5. See note.
Sobing, *sb.* lamentation, i. 31. 9.
Sobir, *adj.* plain, i. 11. 12.
Sobirlie, *adv.* soberly, i. 9. 29.
Sobritie, *sb.* sobriety, i. 4. 35; 6. 2.
Socht, *v. pt. t.* sought, i. 14. 22; ii. 7. 26.
Sociale, *adv.* friendly, i. 45. 15.
Soldiour, *sb.* soldier, i. 26. 22.
Solemniteis, *sb.* ceremonies, i. 2. 19; solennitie, i. 26. 29; 27. 14.
Solennit, *adj.* ceremonial, i. 27. 23.
Solist, *adj.* solicitous, i. 75. 9. See note.
Sonday, *sb.* Sunday, i. 28. 18, 26.
Sone, *sb.* son, i. 14. 2; sonne, i. 29. 28.
Sone, *adv.* soon, i. 124. 23.
Sorie, *adj.* sorry, i. 44. 3.
Sorrouful, *adj.* sorrowful, i. 125. 13.
Souerane, *sb.* sovereign, i. 2. 2.
Sould, *v. aux.* should, i. 26. 20.
Souldiour, *sb.* soldier, ii. 5. 35.
Soum, *sb.* sum, i. 11. 24 (margin).
Sounday, *sb.* Sunday, i. 116. 19; *pl.* i. 53. 20.
Soundis, *sb.* sounds, i. 37. 17; sonndis [O.E.], footnote.
Soung, *v. pp.* sung, i. 117. 8 (sunge, footnote); i. 129. 19.
Southeroun, *adj.* southern, i. 138. 11.
Spak, *v. pt. t.* spoke, i. 19. 3; 77. 23.
Spargeonit, *v. pt. t.* sprinkled, 1. 14. 17. See note.
Spark, *sb.* brisk fellow, ii. 81. 13.
Speche, *sb.* speech, i. 61. 3; ii. 29. 5.
Specifeit, specifiit, *v. pp.* specified, i. 8. 27; 9. 31.
Spedelie, *adv.* speedily, ii. 13. 12.
Speidis, *v. pr. t.* speeds, i. 3. 17.
Speik, *v.* speak, i. 4. 31; 6. 25; *v. pr. t.* i. 5. 5.
Speir, *v. inf.* ask, i. 29. 24.
Speir, *sb.* spear, i. 78. 1.
Sperit, *v. pt. t.* asked, i. 17. 13. See note.
Spittit, *v. pp.* spit, i. 108. 6.
Splenderis, *sb.* splinters, i. 3. 18. See note.
Spokin, *v. pp.* spoken, i. 5. 16.
Spote, *sb.* spot, i. 7. 15.
Spraid, *v. pp.* spread, ii. 69. 27.
Springand, *adj.* springing, ii. 54. 3.
Spulze, *v. pr. t.* spoil, i. 72. 13.
Spulzeit, *v. pp.* spoiled, ruined, i. 76. 3; ii. 21. 32.
Spurrande, *v. pr. p.* spurring, i. 8. 31.
Spycerie, *sb.* spicery, ii. 12. 34.
Stait, *sb.* state, estate, i. 3. 4; 5. 30.
Standart, *sb.* standard, i. 53. 23.
Stane, *sb.* stone, i. 12. 36; *pl.* stanis, i. 114. 23.
Stanerie, *adj.* stony, ii. 54. 31.
Starkast, *adj.* strongest, i. 12. 25; 108. 7.

Sted, *v.* stand, ii. 6. 13. [O.Dut. *steden*, Lat. *statuere*. Cf. *sb. stead*, place.]
Steikit, *v. pp.* shut, i. 139. 31.
Steil, *v.* steal, i. 27. 28.
Steill, *sb.* steel, i. 97. 8.
Sterismen, *sb.* steersmen, i. 3. 11. See note.
Sterit, *v. pp.* stirred, i. 52. 3; ii. 61. 3.
Sterne, *sb.* star, i. 122. 24, 25.
Steuartis, *sb.* stewards, i. 42. 10.
Stewit, *v. pp.* stewed, ii. 64. 20.
Stiflie, *adv.* stiffly, i. 134. 31.
Sting, *sb.* pole, i. 8. 3. See note.
Stinkande, *v. pr. p.* stinking, i. 45. 12.
Stoir, *sb.* store, ii. 17. 22.
Strainge, *adj.* strange, i. 41. 6.
Strake, *sb.* stroke, ii. 6. 23.
Strampit, *v. pt. t.* tramped, ii. 76. 13. See note.
Strang, *adj.* strong, i. 37. 23.
Strangar, *adj.* stronger, i. 62. 5.
Strangearis, *sb.* strangers, i. 113. 4, 16.
Strenth, *sb.* strength, i. 37. 13.
Strenthe, *sb.* strength, i. 54. 18.
Strenthe, *v. inf.* strengthen, i. 63. 5; ii. 8. 23. See note on i. 25. 28.
Strenthelie, *adv.* strongly, i. 55. 11.
Strenthiar, *adj.* stronger, i. 4. 7.
Strenthit, *v. pt. t.* strengthened, i. 25. 28; 55. 19; ii. 58. 32. See note on i. 25. 28.
Strenthy, *adj.* strong, i. 60. 26.
Stretis, *sb.* streets, i. 84. 4; ii. 64. 10.
Strikin, *v. pp.* struck, ii. 22. 2.
Strow, *v. pr. t.* strew, ii. 64. 21.
Strukin, *v. pp.* struck, i. 127. 26.
Stryk, *v.* strike, i. 40. 24; *pr. t.* strykis, i. 26. 21.
Stryte, *adj.* strait, ii. 47. 28.
Strytlie, *adv.* straitly, strictly, i. 121. 4.
Stubbirnes, *sb.* stubbornness, i. 8. 17; stubburnes, ii. 54. 31.
Studys, *v. pr. t.* study, i. 119. 11.
Stummerit, *v. pp.* stumbled, i. 5. 26. See note.
Styis, *sb.* sties, i. 45. 12.
Sua, *adv.* so, i. 5. 25; 7. 27.
Subdane, *adj.* sudden, i. 49. 22, 24; 53. 18.
Subdeuis, *v. pr. t.* subdues, i. 94. 16.
Subdewit, *v. pp.* subdued, i. 50. 16; subjected, i. 109. 17.
Subditis, *sb.* subjects, i. 3. 1; 8. 28.
Subiectioun, *sb.* subjection, ii. 5. 28.
Submonitioun, *sb.* suggestion, i. 3. 7 (headline).
Subscriuit, *v. pt. t.* subscribed, i. 25. 15.
Subtel, *adj.* subtle, ii. 66. 17.
Suddane, *adj.* sudden, ii. 23. 30.
Suddanlie, *adv.* suddenly, ii. 28. 9.
Sueingeing, *v. pr. p.* toiling, i. 45. 13. See note.
Sueit, *sb.* sweat, i. 8. 30.
Suete, *adj.* sweet, i. 62. 9.
Suffir, *v. inf.* suffer, i. 110. 2.
Suirlie, *adv.* surely, i. 78. 29.
Suld, *v.* should, i. 6. 13; 14. 3; sulde, i. 6. 14.
Sum, *adj.* some, i. 3. 13; 4. 2; 4. 9; 23. 7; summe, i. 55. 1.
Sumpart, *adv.* to some extent, i. 21. 9.
Sumthing, *sb.* something, i. 4. 31.
Suorde, *sb.* sword, i. 51. 2.
Superstitius, *adj.* superstitious, i. 28. 4.
Suppare, *sb.* supper, i. 84. 23.
Supple, *sb.* supplement, ii. 26. 11.
Supponis, *v. pr. t.* suppose, i. 120. 21.
Surmontit, *v. pt. t.* surmounted, ii. 25. 23.
Suspicionis, *sb.* suspicions, ii. 24. 7.
Sustene, *v. inf.* sustain, i. 8. 35; sustenit, *v. pp.* i. 9. 1.
Suythlie, *adv.* in fact, i. 54. 31; ii. 12. 22.
Swa, *adv.* so, i. 10. 1.
Sweand, *v. pr. p.* swaying, ii. 35. 23. See note.
Sweit, *adj.* sweet, i. 29. 31; 40. 4.
Swellie, *sb.* whirlpool, ii. 63. 8. [Cf. O.E. *zvelz*, O.Dut. *swelgh*, A.S. *geſpelg*.] See note.
Swounand, *v. pr. p.* swooning, ii. 35. 24.
Syde, *sb.* side, i. 2. 24; sydis, i. 10. 24.
Syn, *sb.* sin, i. 29. 9; synnis, i. 51. 7.
Syne, *adv.* then, i. 106. 4.
Syth, *sb.* sight, ii. 27. 31.

Tabellis, *sb.* tables, i. 94. 7, 9.
Taill, *sb.* tale, i. 116. 24 (margin).
Tak, *v.* take, i. 34. 1.
Takin, *v. pr. p.* talking, i. 8. 24.
Tane, *v. pp.* taken, i. 69. 14.
Tanting, *sb.* taunting, i. 57. 32.
Taueroun, *sb.* tavern, i. 94. 10.
Teachement, *sb.* teaching, i. 5. 9.
Techaris, *sb.* teachers, i. 38. 8.
Techear, *sb.* teacher, i. 24. 2.
Techement, *sb.* teaching, i. 5. 23; 24. 23.
Teching, *v. ger.* teaching, i. 23. 11.
Techit, *v. pp.* taught, i. 16. 10.
Techze, *v. pr. t.* teach ye, i. 85. 19.

Tedderit, *v. pp.* tethered, i. 100. 10 (margin). [M.E. *tedir*, Gael. *teadhair*, a tether.]
Temerarious, *adj.* rash, ii. 10. 11.
Temeruslie, *adv.* rashly, i. 40. 7.
Temperizar, *sb.* temporiser, trimmer, i. 63. 7; *pl.* i. 53. 25.
Tempyll, *sb.* temple, i. 29. 19.
Tennentis, *sb.* tenants, i. 8. 6.
Tensum, ten, all told, or together = decalogue, ii. 75. 33.
Tent, *adj.* tenth, i. 18. 10(*k*).
Tent, *sb.* care, attention, i. 116. 24 (margin); ii. 65. 4. See note on i. 116. 24.
Tentatioun, *sb.* trial, i. 62. 28; temptation, i. 120. 17.
Teris, *sb.* tears, i. 107. 2.
Termes, *sb.* terms, i. 93. 6, 8.
Terribill, *adj.* terrible, i. 118. 19.
Testifiis, *v. pr. t.* testifies, i. 17. 15.
Testifiit, *v. pt. t.* testified, i. 17. 19.
Tethe, *sb.* teeth, ii. 65. 20.
Tha, *pron.* they, i. 126. 15; ii. 18. 3, 4.
Thaim, *pron.* them, i. 2. 3; 2. 13; 4. 6; 8. 32.
Thair, *adv.* there, i. 2. 23.
Thair, *pr.* their, i. 3. 12, 24; 5. 24.
Thairto, *adv.* thereto, i. 4. 15.
Thais, *dem. pr.* those, i. 100. 3.
Thak, *sb.* thatch, i. 114. 22. See note.
Tham, *pron.* them, i. 28. 30; 31. 5.
Thame, *pron.* them, i. 2. 8.
Than, *adv.* then, i. 54. 19.
Thankisgeifing, *sb.* thanksgiving, i. 29. 3; thankisgeuing, i. 129. 3, 5.
Thar, *adv.* there, i. 20. 2.
Thare, *pron.* their, i. 64. 3, 5; ii. 8. 12, 13.
Tharin, *adv.* therein, i. 89. 8.
Tharof, *adv.* thereof, i. 4. 35.
Tharthrou, *adv.* by that means, thence, i. 25. 7.
Thate, *conj.* that, i. 9. 15.
Thay, *pron.* they, i. 3. 20, *passim*.
Thay, *dem. pr.* those, i. 7. 2; 10. 21.
The, *pr.* thee, i. 11. 17; 7. 27; ii. 56. 14, 21.
Theif, *sb.* thief, i. 78. 4; 108. 7.
Theirof, *adv.* thereof, i. 92. 5.
Theologe, *sb.* theologian, i. 62. 20; *pl.* theologis, i. 11. 3.
The self, *pron.* itself, ii. 22. 17; 57. 25.
Thi, *pron.* thy, i. 4. 10; 13. 8.
Thift, *sb.* theft, i. 106. 22.
Thiftuouslie, *sb.* stealthily, by theft, ii. 55. 24.
Thik, *adj.* thick, i. 87. 12.
Thir, *dem. pr.* these, i. 3. 10, 16; 5. 32; 6. 34.
Thirldum, *sb.* thraldom, i. 50. 17.
Thirsillis, *sb.* thistles, ii. 59. 20.
Thochtis, *sb.* thoughts, i. 6. 22; 67. 32.
Thow, *pron.* thou, i. 14. 2.
Thowsand, *adj.* thousand, ii. 67. 28.
Thrall, *v.* enslave, i. 88. 8; thral, i. 89. 27.
Thraw, *v. inf.* twist, i. 89. 5. See note.
Thrawin, *v. pt. p.* twisted, i. 112. 26.
Thre, *adj.* three, i. 12. 6, 19.
Threfald, *adj.* threefold, ii. 46. 27.
Thretty, *adj.* thirty, ii. 36. 2.
Thrid, *adj.* third, i. 2. 16(*a*); 12. 36.
Thrist, *sb.* thirst, ii. 12. 31.
Throu, *prep.* through, i. 96. 17.
Throuchlie, *adv.* thoroughly, i. 68. 19.
Throw, *prep.* through, on account of, i. 2. 24; 5. 23, 33; 21. 10.
Throwchlie, *adv.* thoroughly, ii. 48. 9.
Thryiss, *adv.* thrice, i. 83. 13; thryse, i. 129. 6.
Till, *prep.* to, i. 55. 32.
Tincland, *adj.* tinkling, i. 75. 7.
Titill, *sb.* title, i. 51. 33; 52. 8.
Togidder, *adv.* together, i. 2. 14; 7. 19.
Toneit, *v. pp.* tuned, i. 18. 5.
Tong, *sb.* tongue, i. 25. 3.
Toung, *sb.* tongue, i. 9. 9; 87. 26; *pl.* toungis, i. 52. 24.
Toure, *sb.* tower, ii. 49. 17.
Towart, *prep.* toward, i. 53. 2.
Traditionis, *sb.* traditions, i. 115. 17.
Traist, *sb.* trust, ii. 22. 20.
Transfigurat, *v. pt. t.* transfigured, i. 87. 11.
Trattil, *v. pr. t.* prattle, i. 50. 24. See note.
Trattilis (trittil trattilis), *sb.* idle tales, ii. 82. 15.
Treit, *v. inf.* treat, i. 21. 20.
Tressonable, *adj.* treasonable, i. 122. 5.
Tressoun, *sb.* treason, i. 40. 12.
Tressour, *sb.* treasure, i. 44. 22.
Trete, *v. pr. t.* treat, ii. 7. 8.
Treuth, *sb.* truth, i. 25. 21.
Trew, *adj.* true, i. 5. 19, 21.
Trewith, *sb.* truth, i. 126. 17.
Trewlie, *adv.* truly, i. 121. 26.
Trewthis, *sb.* truth's, i. 49. 19.
Trible, *sb.* trouble, i. 63. 6. See note.
Tribuland, *v. pr. t.* troubling, ii. 28. 29.

Tribulis, *sb.* troubles, i. 49. 20.
Tribulit, *v. pp.* troubled, i. 64. 23.
Tribulus, *adj.* troublesome, i. 51. 15.
Trimble, *v. inf.* tremble, i. 40. 5.
Trittil trattilis, *sb.* silly tales, gossip, ii. 82. 15.
Trompet, *sb.* trumpet, i. 37. 3, 15.
Trow, *v. pr. t.* think, believe, i. 29. 20; trowit, *v. pp.* i. 103. 14. See note.
Tryt, *v. pp.* tried, ii. 11. 26.
Tuecheing, *prep.* touching, i. 31. 21.
Tuisday, *sb.* Tuesday, i. 16. 19(*b*).
Tuith, *sb.* tooth, i. 16. 12.
Tuke, *v. pt. t.* took, i. 41. 32.
Turretis, *sb.* turrets, ii. 21. 25.
Twa, *adj.* two, i. 6. 30.
Tweche, *v.* touch, i. 86. 14.
Tweche stane, *sb.* touch-stone, ii. 7. 2.
Tweching, *v. pr. p.* touching, regarding, i. 2. 7.
Twelf, *adj.* twelve [M.E. *twelf*], i. 89. 25.
Twelft, *adj.* twelfth, i. 39. 3.
Twisday, *sb.* Tuesday, i. 2. 22; 20. 17.
Twith, *sb.* tooth, i. 100. 5.
Twyse, *adv.* twice, ii. 15. 10.
Tyist, *v.* persuade [Vin. Lat. *persuadere*], ii. 51. 12.
Tyll, *prep.* to, i. 4. 6; 8. 23.
Tymmir, *sb.* timber, i. 114. 23.
Tynis, *v. pr. t.* loses, ii. 60. 24.
Tyrrannis, *sb.* tyrants, i. 29. 8.
Tytle, *sb.* title, i. 8. 9.

Vnabaisitlie, *adv.* shamelessly, ii. 8. 27.
Vnbluidy, *adj.* bloodless, i. 88. 28.
Vnclene, *adj.* unclean, i. 45. 11.
Vnct, *v.* anoint, i. 108. 24. See note on i. 83. 11.
Vncting, *sb.* anointing, i. 80. 14.
Vnctit, *v. pp.* anointed, i. 95. 12. See note on i. 83. 11.
Vnctment, *sb.* ointment, ii. 64. 22.
Vndefylit, *adj.* undefiled, ii. 22. 15.
Vnderstand, *v. pp.* understood, i. 135. 20; ii. 45. 16.
Vnderstude, *v. pt. t.* understood, i. 25. 17.
Vndouttitlie, *adv.* undoubtedly, i. 29. 5.
Vnfentzetlie, *adv.* i. 114. 26.
Vnfenzeit, *adj.* unfeigned, i. 2. 4; 54. 1. See note on i. 2. 4.
Vnfenzeitlie, *adv.* unfeignedly, i. 10. 25.
Vnfenzetlie, *adv.* unfeignedly, i. 10. 5.
Vnfreindis, *sb.* unfriendly persons, i. 96. 17.
Vnganand, *v. pr. p.* unbecoming, ii. 59. 6.
Vnhappelie, *adv.* unhappily, ii. 6. 16.
Vniing, *v. pr. p.* uniting, ii. 43. 8.
Vniit, *v. pp.* united, ii. 41. 2(*c*).
Vnlaw, *sb.* fine, i. 95. 6.
Vnlesum, *adj.* unlawful, i. 128. 7.
Vnperisit, *v. pp.* not perished, ii. 73 (title).
Vnqualifeit, *adj.* unqualified, i. 100. 19(*a*), 24.
Vntwechit, *v. pp.* untouched, i. 12. 6; vntwecheit, ii. 60. 13.
Vnuorthelie, *adv.* unworthily, i. 86. 10.
Vnvretin, *v. pp.* unwritten, i. 118. 10.
Vpe, *adv.* up, i. 12. 24.
Vpheit, *v. pp.* lifted up, exalted [Vin. Lat. *sublimetur*], ii. 58. 33. See note.
Vproir, *sb.* uproar, i. 6. 17.
Vpryse, *v. inf.* rise up, i. 25. 7.
Vseit, *v. pp.* used, i. 83. 5; vsit, i. 24. 35.
Vsis, *v. pp.* uses, for used, i. 25. 13.
Vter, *adj.* utter, i. 7. 11.
Vther, *adj.* other, i. 3. 20; *pl.* vtheris, i. 2. 3; 3. 14; 4. 27.
Vtherwayis, *adv.* otherwise, i. 4. 29.
Vtiliteis, *sb.* utility's, i. 24. 4.
Vtmaist, *adj.* utmost, ii. 48. 33.
Vuir, *adj.* upper, i. 50. 35 (marg.)

Var, *v.* were, i. 82. 9.
Venemous, *adj.* venomous, ii. 61. 17.
Venum, *sb.* venom, i. 40. 4.
Veralie, *adv.* verily, i. 87. 19.
Veray, *adj.* very true, real, i. 10. 5.
Veritie, *sb.* truth, i. 10. 24.
Verming, *sb.* vermin, ii. 31. 25.
Verray, *adj.* very, i. 12. 7.
Vertew, *sb.* virtue, i. 23. 13; 107. 12. See note on i. 23. 13.
Vincust, *v. pp.* vanquished, ii. 48. 5 (sidenote).
Violente, *sb.* violence, ii. 5. 3. [Lat. *violentia.*]
Vitious, *adj.* vicious, i. 44. 1, 9.
Voce, *sb.* voice, ii. 7. 10.

Waik, *adj.* weak, i. 27. 3, 26.
Waik, *v.* watch, i. 111. 6, 8; ii. 17. 9. See note on i. 6. 6.
Waikit, *v. pp.* weakened, ii. 58. 30.
Waiknes, *sb.* weakness, ii. 16. 10.
Wailzeant, *adj.* valiant, ii. 3. 3; 5. 35.
Waintis, *v. pr. t.* vaunts, ii. 37. 6.

Waippin, *sb.* weapon, ii. 6. 3, 11.
Wair, *v. inf.* expose, i. 50. 20.
Waist, *v. pr. t.* waste, i. 33. 14.
Wait, *v.* know, ii. 55. 19.
Wal, *sb.* wall, i. 27. 4.
Wald, *v. aux.* would, i. 4. 28; 7. 3.
Wale, *v.* choose? will, i. 81. 24. See note.
Walke, *v. inf.* [A.S. *pacian, pacigan*; O.H.G. *wachen*], watch, i. 6. 6. See note.
Walkin, *v. pp.* waken, i. 6. 17.
Walking, *v. pr. p.* watching, i. 107. 2.
Walkinnit, *v. pp.* wakened, ii. 13. 7.
Walx, *sb.* wax, i. 107. 27.
Wamb, *sb.* womb, i. 17. 32. See note.
Wane, *adj.* vain, i. 76. 26; 89. 14.
Wanetalkand, *adj.* vain-talking, ii. 28. 25.
Wanetis, *v. pr. t.* vaunt, ii. 27. 7.
Wap (Vvap), *v.* throw, ii. 66. 22(*b*).
Wappit, *v. pp.* thrown, i. 94. 6; 113. 14; 128. 17; ii. 66. 22(*b*). See note on i. 94. 6.
War, *v.* were, i. 4. 21; 6. 4; 12. 13.
War, *adj.* wary, careful, ii. 60. 21.
Ware, *v. aux.* were, i. 15. 22.
Warld, *sb.* world, i. 4. 29.
Warldlie, *adj.* worldly, ii. 17. 12.
Warly, *adv.* cautiously, i. 24. 1.
Warray, *adj.* very true, i. 86. 22; werray, real, i. 86. 7; ii. 52. 11.
Wat, *v. pt. t.* knows, i. 29. 23; wate, i. 5. 16; 86. 3. See note on i. 5. 16.
Wattir, *sb.* water, i. 83. 13.
Wauerand, *adj.* wavering, ii. 24. 7.
Weche, *sb.* magician, ii. 63. 7.
Wechty, *adj.* weighty, i. 30. 9; ii. 5. 14.
Wedder, *sb.* weather, ii. 55. 15.
Wedowis, *sb.* widows, i. 14. 9; 112. 6.
Weidis, *sb.* weeds, ii. 64. 30.
Weilfair, *sb.* welfare, i. 3. 5; 13. 14.
Weill, *adv.* well, i. 11. 4; 24. 5.
Weir, *sb.* war, i. 96. 9 (see note); ii. 17. 13, and margin.
Weirfair, *sb.* warfare, ii. 17. 13.
Weiwe, *v. pr. t.* weave, ii. 58. 23.
Welthy, *adj.* wealthy, i. 128. 13.
Welwot, *sb.* velvet, i. 114. 18. See note.
Wemen, *sb.* women, i. 29. 9.
Werck, *sb.* work, ii. 16. 13.
Werk, *sb.* work, volume, i. 55. 19.
Werklume, *sb.* a working tool, ii. 6. 4, 11.
Werst, *adj.* worst, i. 12. 36; 114. 15(*b*).
Wes, *v.* was, i. 3. 20; 31. 18 (i. 43. 5). See note on i. 31. 18.
Wesche, *v. inf.* wash, i. 13. 35.
Weschelis, *sb.* vessels, i. 94. 3, 12.
Weschin, *v. pp.* washed, i. 108. 12; ii. 22. 24.
Wey, *v. inf.* weigh, i. 134. 7.
Weyit, *v. pt. t.* weighed, i. 51. 3.
Wg, *v. pr. t.* feel disgust, ii. 31. 32; 59. 35. See note on ii. 31. 32.
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Wichecraft, *sb.* witchcraft, i. 118. 16.
Wicketlie, *adv.* wickedly, i. 41. 21; wickitlie, i. 116. 23.
Wickitnes, *sb.* wickedness, i. 30. 31.
Wikit, *adj.* wicked, i. 5. 27; 8. 27.
Wilbe, *v.* will be, i. 24. 28.
Windfallin, *adj.* boastful, ii. 10. 4.
Winezarde, *sb.* vineyard, i. 45. 10.
Wirkaris, *sb.* workers, i. 75. 13; 105. 30.
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Wirscheping, *v. ger.* worshipping, ii. 5. 15.
Wirschipfull, *adj.* worshipful, worthy, ii. 23. 12; 77. 29.
Wisdum, *sb.* wisdom, i. 125. 26; wisdume, i. 97. 5.
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Wow, *v. inf.* vow, i. 112. 2; wowit, *pp.* i. 112. 11.
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Wpbigare, *sb.* builder, ii. 3. 4.
Wpbigging, *v. ger.* building, ii. 6. 1.
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Wpsproung, *v. pp.* sprung up, ii. 12. 29.
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Wrait, *v. pt. t.* wrote, i. 54. 21; 71. 17 (margin); 139. 3.
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Wrangous, *adj.* wrongly obtained, i. 106. 25.
Wranguslie, *adv.* wrongfully, i. 53. 4.
Wrayith, *sb.* wrath, i. 30. 14; wrayth, 81. 19. See note on i. 30. 14.
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Wysedome, *sb.* wisdom, i. 4. 10.
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Ze, *pron.* ye, i. 6. 4, 17, 19; 7. 27.
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GLOSSARY OF READINGS AND WORDS GIVEN IN THE FOOTNOTES.

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CORRECTIONS AND EMENDATIONS.

VOLUME I.

P. 5, l. 14.
26, 12.
124, 22 (margin). } *For* "ye" *read* "thee," *or* "ye" (?).

8, 11.
12, 2.
128, 2.
129, 26. } *For* "ye" *read* "the."

12, 12. *For* "eccliasticall" *read* "eccle*s*iasticall."
31, 6 (margin). *Insert* 5.
81, 13. *For* "onlyke" *read* "on lyke."
85, 19. *For* "techze" *read* "tech ze."
88, 28 (margin). *For* "Butdeg." *read* "Burdeg."
90, 15. *For* "interpet" *read* "interpret."
99, 16. *For* "eftemis" *read* "estemis."
107, 12. *For* "the" *read* "thee."
114 (note 2). *For* "or" *read* "for."
125, l. 1 (margin). *For* "ou" *read* "our."
125, 4. *For* "quow" *read* "quhow."
134, 22 (margin). *For* "Aphica" *read* "Aphrica."

VOLUME II.

P. 4, l. 14. *Delete* , *after* "people."
10, 8. *For* "puff" *read* "puft."

16, 2, 3.
32, 17.
54, 25.
56, 2(*b*), 14, 18, 21.
67, 2. } *For* "the" *read* "thee."

18, 27 (margin). *For* "Luthe-ranis" *read* "Luther-anis."
55, 24. *For* "thiftuoulie" *read* "thiftuouslie."
62, 25 (margin). *For* "Calui-nianis," *read* "Caluin-ianis."

[The marginal notes are printed in the contracted forms used in the original editions.—Ed.]

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1890.

The Scottish Text Society.

SEVENTH ANNUAL REPORT.

THE ANNUAL MEETING of the SOCIETY was held in Dowell's Rooms, George Street, on 13th November—Lieut.-Colonel A. FERGUSSON in the chair.

Sheriff Irvine intimated an apology for absence on behalf of the Marquis of Lothian.

The Annual Report was read by the Secretary, and on the motion of the Chairman, seconded by Mr Blackwood, was unanimously adopted.

The Chairman moved the adoption of the Treasurer's Statement, which was agreed to.

It was unanimously agreed to elect, as members of Council, Archibald Constable, Esq., in room of Æneas J. G. Mackay; and James Arnot, Esq., M.A., P. Hume Brown, Esq., and William Tough, Esq., M.A., in room of the retiring members, R. W. Patrick Cochrane, Esq., LL.D., James Cranstoun, Esq., LL.D., and William Minto, Esq., M.A.

Sheriff Irvine moved that the Rev. Dr Gregor be reappointed Secretary, which was seconded by Mr Amours; and Mr Traquair Dickson was reappointed Treasurer on the motion of Mr Ronaldson, seconded by Dr Dickson.

Mr Blackwood proposed the reappointment of Mr Ronaldson as Auditor, which was seconded by the Chairman.

A vote of thanks to the Chairman was moved by Mr Blackwood.

During the past year three parts—viz., 'Satirical Poems of the Time of the Reformation' (220 pages), by Dr Cranstoun; 'Lesley's History of Scotland' (262 pages), by Father E. G. Cody, O.S.B.; and the first part of the Notes on the Poems of Dunbar (244 pages), by the Secretary—have been issued to the subscribers of the Scottish Text Society.

The Council has been able to arrange for the editing of several new works. Mr P. Hume Brown, author of 'The Biography of George Buchanan,' has undertaken to edit the Scottish writings of that author—viz., 'The Chameleon,' 'Ane Admonitioun to the trew Scottis Lordis,' a Scots translation of the 'Detectio,' and two short letters. The work is almost ready for the press.

Mr J. C. Ogilvie-Forbes of Boyndlie, Aberdeenshire, discovered a MS. of Bellenden's Translation of the first five Books of Livy in the Library of Boyndlie House. The Council has accepted his offer to edit the work. A very limited edition of this translation was issued at Edinburgh in 1822 from the MS. in the Advocates' Library, then the only known existing one. In this MS. there are some lacunæ which are supplied by the Boyndlie MS. It is hoped that this work will meet the views of some members of the Society who have expressed a wish for specimens of Scottish Prose. The prose of Bellenden has always been deemed classical.

Mr William Tough, one of the teachers of the Royal High School of Edinburgh, has in hand the writings of Mure of Rowallan, and has already as much prepared as will form a volume. They consist of sonnets, psalms, short poems, 'Dido and Aeneas,' 'The true Crucifixe for true Catholicks,' &c. Of the last-named work, printed at Edinburgh in 1629,

three copies only are known by Mr Tough to exist. One is in the University Library, Edinburgh, another in the Advocates' Library, and a third in possession of the Lord Justice-General, who has kindly placed it at the service of the Society for the purposes of collation.

Mr Gregory Smith, author of 'The Days of James IV.,' is willing to edit the Minor Poets of the time of James IV.—a work recommended for publication by Professor Schipper of Vienna.

Lord Talbot de Malahide kindly placed the Asloan MS. in the British Museum for the use of the Society. Mr Hughes-Hughes of the Museum transcribed from it a poetic version of 'The Seven Sages,' hitherto unpublished. It contains about 2700 lines. This will be edited by Dr Varnhagen of Erfurt University, who has made a prolonged study of the subject of 'The Seven Sages,' and who was also fortunate enough to discover a hitherto unknown old Italian version of this work. He has also prepared for the Society an edition of Rolland's 'Seven Sages.' Mr Hughes at the same time collated 'The Buke of the Houlate' for the Society's edition, by Mr F. J. Amours, Glasgow, and has been able to make several corrections necessary for exact philological purposes.

Mr Amours has now almost ready for the press a book of the Alliterative Poems of Scotland. It contains the following: 'Golagros and Gawane,' 'Rauf Coilyear,' both from the only printed copies known; 'The Buke of the Howlat,' newly collated with the Asloan MS. and with readings from the Bannatyne MS.; 'The Awntyrs of Arthure at the Terne Wathelyn,' of which two texts will be given—one from the Thornton MS., the earliest but incomplete; the second from the Douce MS., which has been printed only once, and very incorrectly, by Pinkerton; 'The Pystyl of Swete Susan,' from the Vernon MS., with readings from the Cotton and Phillipps MSS., which have never been given before.

Mr G. C. Moore Smith, Cambridge, is preparing an edition of 'The Trojan War Fragments,' a work once attributed to Barbour, and is nearly ready to go to press.

Professor Mitchell, St Andrews, promises an edition of 'The Gude and Godlie Ballatis,' by 1892.

Professor Minto has made some progress with his edition of the 'Poems of Robert Henryson.'

Father Cody hopes to have ready by Christmas the second division of the second volume of 'Lesley's History of Scotland,' which completes the work. The second part of 'Satirical Poems of the Time of the Reformation,' by Dr Cranstoun, and the second and last part of the Notes on Dunbar, with an Appendix by Sheriff Mackay on the Intercourse between Scotland and Denmark during the reign of James IV., and a Glossary, are in the printers' hands. Dr J. A. H. Murray has kindly offered to read the proofs of the Glossary to Dunbar's Poems. The second and last volume of the 'Works of Ninian Winzet,' by the Rev. J. K. Hewison, is almost ready, as well as Part III. of 'Legends of the Saints,' by the Rev. W. M. Metcalfe.

The Marquis of Lothian, one of the Vice-Presidents, retires, and the Council recommends the election of Æ. J. G. Mackay, Esq., LL.D., in his room.

Three Members of Council retire—R. W. Cochran-Patrick, Esq., LL.D.; James Cranstoun, Esq., LL.D., F.R.G.S.; William Minto, Esq., M.A.;—and the Council recommends Archibald Constable, Esq., in room of Sheriff Mackay; and James Arnot, Esq., M.A., P. Hume Brown, Esq., and William Tough, Esq., M.A., to take the places of the three retiring by rotation.

The Scottish Text Society.

ABSTRACT OF THE TREASURER'S ACCOUNTS,

From 22d October 1889 *to 29th October* 1890.

CHARGE.

I. Balance brought from last Account, viz.—

1. Arrears of Contributions, viz.—				
1884-85, 3 Members at 21s.				£3 3 0
1885-86, 4 " "				4 4 0
1886-87, 12 " "				12 12 0
1887-88, 17 " "				17 17 0
1888-89, 48 " "				50 8 0
				£88 4 0
2. Cash in National Bank—				
On Deposit Receipt	£335	0	0	
On Current Account	4	16	5	
	£339	16	5	
Less Advanced Subscriptions	4	4	0	
				335 12 5
				£423 16 5

II. Members' Annual Contributions—

1889-90, 339 Members, per List, at 21s. . . .	£355	19	0
Former years' Subscriptions paid by New Members,			
1883-4 3, 1884-5 3, 1885-6 3, 1886-7 4, 1887-8 4, 1888-9 4 .	22	1	0
			378 0 0
III. Interest Accrued, ...			17 5 4
SUM OF THE CHARGE . .			£819 1 9

Equalling DISCHARGE, as on page 9.

DISCHARGE.

I. Cost of Society's Publications, viz.—

Messrs Blackwood for Vol. XVIII., Barbour's Legends of the Saints, 390 pp., 400 Copies, including Paper and Doing up				£119	18 10
Do., for Vol. XIX., Lesley's History of Scotland, Pt. III., 266 pp., 390 Copies, including Paper and Doing up (May)				95	14 6
Do., for Vol. XX., Satirical Poems of the Time of the Reformation, 226 pp., 390 Copies, including Paper, Printing, and Doing up (May)				77	9 7
Do., Cash paid Messrs Wood & Son, Photoing Title-page, Vincentius 1563				1	13 0
Do., for Vol. XXI., Dunbar's Poems, Pt. IV., 248 pp., 390 Copies, including Paper, Printing, and Doing up				141	16 2
E. Herbst, K.K. Hof. Phot., Regensberg, Bavaria, for 450 Photo-litho on stone for Vol. II. of Winzet's Works				4	8 2
Mr A. Hughes for Transcription from Asloan MS.				8	7 0
				£449	7 3

II. Books bought for Editors, ... 1 5 3½

III. General Expenses, viz.—

Rev. Walter Gregor, LL.D., Secretary, Salary for year			£25	0	0	
Do., Postages, &c.			6	0	0	
Messrs Blackwood, Printing Receipt-Books			1	1	0	
Do., Advertising			0	10	0	
Do., Addressing Wrappers and putting up for Subscribers 334 copies Vol. XVIII., Postage and Delivery			6	15	1½	
Do., 8vo Circular requesting Subscriptions			0	9	0	
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Do., 1000 Circulars, Arrears, printed in June			0	15	0	
Do., Addressing Wrappers and putting up for Subscribers 289 copies Vol. XXI., Postage and Delivery			6	1	6½	
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Mr Dowell, for use of Room			0	5	0	
Commission to Booksellers introducing Members	£1	6 0				
And Bank Charges	0	7 9				
			1	13	9	
Treasurer, Outlay for Postages, &c., during year			2	2	0	
						71 1 4½

IV. Arrears of Contributions of former years irrecoverable written off, as per List, ... 43 1 0

Carry forward . . £564 14 11

			Brought forward .		£564 14 11
V. Balance to next Account, viz.—					
1. Arrears of Contributions, viz.—					
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" 1887-88,	2 " "	. .	2 2 0		
" 1888-89,	18 " "	. .	18 18 0		
" 1889-90,	42 " "	. .	44 2 0		
			£67 4 0		
2. Cash in National Bank—					
1. On Deposit Receipt . .		£190 0 0			
2. On Current Account . .		1 6 10			
		£191 6 10			
Less Subscriptions paid in advance		4 4 0			
			187 2 10		
					254 6 10
			SUM OF THE DISCHARGE . .		£819 1 9

Equalling CHARGE, as on page 7.

EDINBURGH, 10*th November* 1890.—I have examined the Accounts of the Treasurer of the Scottish Text Society for the period from 22d October 1889 to 29th October 1890, and having compared them with the vouchers, I find them to be correct, closing with a balance in the Royal Bank of One hundred and ninety-one pounds six shillings and tenpence—whereof four guineas are Subscriptions paid in advance.

PETER RONALDSON, C.A., *Auditor.*

[STOCK ACCOUNT

STOCK ACCOUNT.

	1884.			1885.			1886.			1887.			1888.			1889.			1890.		
	I. Quair.	II. Dunbar—I.	III. Venus.	IV. Dunbar—II.	V. Lesley—I.	VI. Wallace—I.	VII. Wallace—II.	VIII. Tristrem.	IX. Montgomerie—I.	X. Montgomerie—II.	XI. Montgomerie—III.	XII. Gau.	XIII. Barbour—I.	XIV. Lesley—II.	XV. Winzet—I.	XVI. Dunbar—III.	XVII. Wallace—III.	XVIII. Barbour—II.	XIX. Lesley—III.	XX. Satirical Poems.	XXI. Dunbar—IV.
1889. Oct.																					
On hand	3	36	40	70	73	67	93	37	43	62	62	67	74	79	18	79	73	...	...	...	...
Printed 1889-90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	405	390	390	390
Presented—																					
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Rev. Father Cody . . .	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Royal Library, Copenhagen .	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
University Library, Cambridge	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
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T. Crawford Hamilton . .	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...
Delivered to Subscribers . .	3	3	3	3	3	3	3	3	3	3	3	3	4	4	4	20	20	334	289	289	289
1890. Oct.																					
On hand	...	33	37	67	70	62	88	34	40	59	59	62	69	74	14	57	51	70	100	101	101
	3	36	40	70	73	67	93	37	43	62	62	67	74	79	18	79	73	405	390	390	390

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